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CLAC probes nursing home inadequacies

Marian Van Til

TORONTO — The "crisis in Ontario nursing homes" has been addressed in a brief submitted to the Ontario Ministry of Health two weeks ago by the Christian Labour Association of Canada (CLAC).

A CLAC Health Care Task Force, comprised of Executive Secretary Ed Vanderkloet, staff representatives and chief stewards, visited some of the 42 health care institutions its union represents. In five locations (Sarnia, Newmarket, Owen Sound, Brantford, and St. Catharines, Ontario) the Task Force held lengthy discussions of nursing home conditions with rank-and-file union members who work in them. CLAC's recently submitted brief entitled, "Serving our Seniors," is the result of those discussions.

Task Force members stress that their meetings with CLAC-represented health care workers were not simply "an opportunity [for the workers] to vent their spleens" but rather were designed to be a "reflection of what really is happening in our institutions for the aged."

What "really is happening" is shocking, to say the least. There emerges from the Task Force's study a picture of nursing homes which are "hopelessly understaffed," underfunded, and cursorily inspected.

Hiring too many part-time employees causes hardship for both residents and those employees. There is never enough time to do quality work or to give personal attention. Yet residents lives are not their own and are highly regimented. Residents' councils cannot be effective in airing patient needs and desires because they fear retaliation, "real or imagined," from administrators who are, "in the large majority of cases," present at their meetings. The same holds true for employees who are given no opportunity to meet with government inspectors apart from the listening ears of their bosses.

The brief goes on to detail other conditions. It gives the "highest marks to institutions that are run by voluntary associations such as church groups, ethnic groups and community groups."

(Lowest on the scale are privately-run homes belonging to one owner.)

"Serving our Seniors" makes 20 recommendations which address problems the Task Force uncovered — problems relating to all areas of nursing home life and operation.

The CLAC realizes that "it takes time to bring about drastic change," but that no less than drastic change is needed. The Task Force concludes, "There can be no doubt the need is overwhelming, and that the proposed changes are long overdue."

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Marshall calls for toleration

Henry de Jong

TORONTO, Ont. — "Toleration means putting up with something you do not like," said Institute for Christian Studies senior member Dr. Paul Marshall to the Ontario parliamentary committee on Equality Rights.

Dr. Marshall and Citizens for Public Justice (CPJ) Public Affairs Director Gerald Vandezande presented a brief to the committee and answered questions from its members on behalf of CPJ.

Dr. Marshall's comments came in response to the concern of one committee member that private organizations, if given the right to employ only those people who share its beliefs, might discriminate in a way that "may be most objectionable" to others.

In answer to this objection, Marshall commented that "if you like something, or agree with something, then you do not tolerate it, you merely agree with it." "The question of how tolerant we are in Canadian society," he said, "is the degree to which we will accept and even support things with which we disagree quite strongly."

CPJ's statement to the committee stressed this point by saying that equality and justice means not only that

Continued on page 5 ...

Thinkbit

"I find it particularly objectionable that none of our critics will give us credit for stupidity. To them it is always a deliberate distortion."

Mark Etheridge, Jr., a former editor

Wittenberg door 1985

Television preachers who pressure viewers into sending money are modern-day Tetzels, according to Kitchener cartoonist Terry Oleksiw.

Thanksgiving marred by Dunnville thieves

C.C. staff

DUNNVILLE, Ont. — Sometimes generous giving turns out to be very painful. Bethel Christian Reformed Church here found that out last week due to the greed of some thieves.

Three offerings totalling at least $12,000 were stolen from the church's safe on Thanksgiving night. The hefty safe was pushed on its face and its back sawed through to reach the money, says Bethel treasurer Tom Vander Stelt. The thieves — assuming such a job would require more than one person — first climbed into a corner window which may have been found unlocked.

There is normally not more than about $5,000 in the safe, explains Vander Stelt, so the church is only insured for approximately that amount. But on that night it contained two Sunday collections and the Thanksgiving Day offering, far more than usual.

Because of the holiday the money had not been brought to the bank. The Thanksgiving offering, which had been counted that morning and totalled $6,700, was to have gone to Mexico to aid earthquake victims.

Bethel pastor Harry Vander Windt is reluctant to discuss the break-in due to the possible identity of the police's prime suspect and the loss his congregation is feeling, materially and emotionally, over the incident.

There had been talk about one of the deacons taking the money home until it could be deposited but it was decided that to "be on the safe side [it would be] put in the safe," said Vander Stelt. He concluded, "Everybody's really shocked. You always think it's going to happen to someone else. You don't know what to do."

This is another difficult setback for the 140-family congregation which has been wracked with tragic accidents in the last year.

In this issue:

Marguerite Witvoet assesses Calvin's view of music p.10
Rob Van Keulen reevaluates "Trick or Treating" p.11
Harry Van Belle concludes his critique of Gordon and Dobson p.13

Calvinist Contact

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Editorial

Reclaiming a truth of the Reformation

Paul Tournier, author of the book *The Person Reborn,* writes in a chapter on priesthood that Protestants believe in the universal priesthood but practise it very little. Too many Protestants (and Catholics) depend too much on the clergy for an exercise of spiritual ministry.

Yet the Reformation was a protest against the extreme clericalism of the sixteenth century. By grace *through faith* countered the notion by grace *through the church and its officials.*

What Tournier would like to see, among other things, is that Protestants take confession more seriously. "Confession is the necessary and sufficient gateway to any action," he writes. He is referring to the substance, not the form of confession.

"Many people make their confession ... through the honest attitude they take toward life. Others only appear to be confessing in talking at length about themselves."

By confession Tournier means the act of opening up to each other: honestly revealing hidden things and sympathetically listening without criticism. "In reality, everyone is looking either consciously or unconsciously for a confessor," he says. "Men and women ... want love, sympathy, what in the Middle Ages was called the 'gift of tears.' " When believers practise confession with each other, he believes, the ground will have been tilled so that the seed of the Word of God, which preachers sow, can find ready entrance.

The universality of priesthood — do we practise it?

The curse of infertility

A letter writer in this week's issue asks us to respond to the 10 per cent of the population who because of childlessness have "an appointment with the powers of hell." The request comes in response to a previous editorial on marriage and parenting (C.C., October 11).

The writer of the letter asks not to be named for obvious reasons. The expression of pain is so raw that it hurts to even read the letter. The point is driven home to us by this cry of anguish that some have extremely heavy burdens to bear.

It's impossible for me as editor to adequately respond to this letter. I have not been where the writer is. My editorial reflected on the struggles of parenting. But as the writer points out so eloquently in the letter, those difficulties do not eclipse the pain of non-parenting.

Where the difficulty often comes in for those who have been "blessed" with children, is that they cannot and may not deny that blessing in order to avoid hurting those who have been "cursed" with childlessness. Last week's "Thinkbit" is a case in point. It featured a Chinese proverb that said, "Those who have much money and no children are not rich. Those who have many children and no money are not poor."

That saying must have rubbed salt into the wounds of those who desire children but cannot have them. As a matter of fact, the thought of the potential hurt crossed our mind before we selected the "Thinkbit." But we did not withold it for that reason. No one helps anyone by denying that having children is greater wealth than having money. The Bible, too, is very explicit about what it means to have your quiver full of offspring. To deny that would be denying the real hurt that the letter writer experiences.

No surrogate answers

Some of us may come with the suggestion that the answer to childlessness can be found in the adoption of children. We are not so sure that that is the case, but we stand to be corrected. We suspect that life offers many forms of compensation and that adoption is one of them. But experience tells us that the laws of question and answer, sickness and cure are more exact. The only answer to childlessness is having a child. The only cure to infertility is fertility. The same applies to other situations. The only thing that can take away the pain of losing a loved one is to have that loved one return to life. The rest is surrogate in terms of that specific pain.

What we can say is that the Lord wants to comfort those who suffer and are burdened down. That is, He wants to give them strength to carry the real cross they have been appointed to take up. He provides them with *new* blessings, *other* gifts, *different* joys. But He leaves the big "why" questions unanswered.

In the midst of that reality comes the challenge for the Church to carry each other's burdens and to sustain each other through prayer. For that, two things have to happen. Those who hurt must be willing to make that hurt known, and those who are in a position to comfort must keep their ears pricked and their eyes focused for signs of personal struggle and discomfort. We must be filled with compassion and concern for one another.

Ultimately each one of us must carry his or her own cross. No one else can do that for us. But we can surround each other with the warmth and understanding of love, which in itself is an energizing form of support. And we may pray on each other's behalf, so that our Father who is in heaven will make sure that the appointment with the powers of hell is in reality an appointment between Christ and Satan.

Letters

A husband's grief over childlessness

Your editorial on parenting gives an interesting, realistic look at the responsibility of parenting, as you have experienced it in your 25 year marriage.

I've observed and experienced some of the joys and sorrows myself in an indirect sort of way, and I know that each child is different — some are stubborn and independent, others quiet, shy and reserved.

However, any difficulty that arises in parenting does not necessarily eclipse the pain and sorrow experienced by those who cannot have children — and I speak for not only ourselves. Professing Christians are so desperate, sometimes they will resort to the black market (or some other means which the church has made no dogmatic statement on yet) to start a family.

Infertility and childlessness is a *spiritual* battle against the powers of Satan, against the principalities and powers of the air. I know. At times I stop believing that God cares. But I struggle back to faith, somehow believing that God *will* respond. I'm embarrassed by the filthy and blasphemous language I've used against Almighty God and pray that He will forgive me as I'm sure He will.

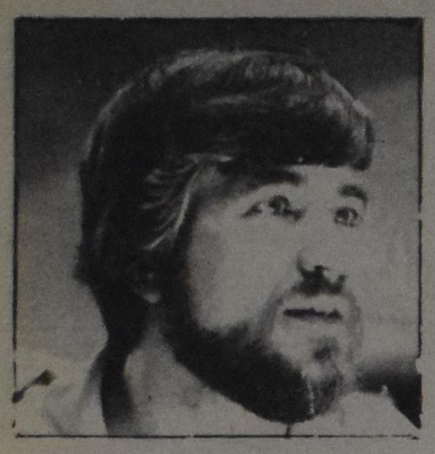
Above all I'm terribly saddened that our churches have *rarely* if ever made its members' childlessness a matter of regular prayer, since it is such a lonely, personal struggle if they don't. And the struggle shows in my personal work, making it hard to continue on. Won't you respond to the 10 per cent of the population who are having an appointment with the powers of hell?

Name withheld

Communists! communists!

Questions, questions! We can say a lot of things by just asking questions. Satan already did that in Paradise by asking Eve a question. After that everything went wrong with the world. I came across an old issue of *Calvinist Contact* this week, dated May 31, 1985.

JUST A MOMENT/HERMAN PRAAMSMA



"I should have stood in bed"
(*Joe Jacobs*, 1896-1940).

Joe Jacobs was a man who had a way with words, especially when it came to expressing his feelings about sporting events. In 1932, after his boy Max Schmeling had lost the heavyweight title to Jack Sharkey, Joe shouted into an open microphone the immortal words, "We wuz robbed!" He was heard from coast to coast.

In 1935 poor Joe left a sickbed to go to Detroit to attend the World Series. He had bet on Chicago, but Detroit won the Series. Visibly peeved, Joe made the comment that graces the head of our column. Indeed, he should have stayed in bed.

I could really get into his feelings yesterday. My team, the Blue Jays, got beaten somehow, mysteriously, by the Kansas City Royals. Who would have thought it last week when the Birds in Blue were leading three whole games to one? Some people blamed the umpires (naturally). Others blamed the poor showing of the local heroes on their lack of finesse at the plate when they had runners in scoring positions. But no one, that I'm aware of, mentioned the fact that Kansas City *beat* them fair and square. They were *better* than Toronto in three out of six games.

It is hard to admit it. It is so much more easy to say, "We wuz robbed!" Or to groan, blame it on fate, and wish yourself back to bed. To admit that someone else is better or stronger or more deserving is a difficult art requiring much grace.

And that's true not only for sports and armchair quarterbacks. That holds for the workplace and the promotion that went to the other person; that holds for church life and the brother or sister who was chosen as elder or deacon instead of you; it holds for the classroom and the kids who get better marks than you do. It holds, I guess for a lot of our every day experiences.

Come to think of it, in some sense it is true of our central identity as Christian: the admission that someone stronger has to come and rescue us. We are not winners, but losers. In Christ we become what we otherwise never would have been: children of God and crowned victors. Saved sinners. And we can say with joy, "He has conquered us! We surrender to Him!

To admit such things, once again, requires much grace.

How far I've wandered from a simple game of baseball. I hope I'm not turning into a moralist. Tonight is the last game between Kansas City and Toronto. When these lines are read by you the outcome will be known. The best team will have won. Congratulations!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Poetry

Reader from Holland translates for us

Rev. John Van Harmelen asked us to publish a poem along with his column in the June 21 issue of this year. The poem had been sent to him upon request by our readers Mr. and Mrs. Westerik. It's apparently a poem that Van Harmelen remembers from his earlier years in Holland. After we published the poem, reader Bruce Bokhout sent it to his brother-in-law in Holland, a Mr. A.F. Harms. The latter promptly translated the poem into English and sent it to Mr. Bokhout, who passed it on to us. Quite a chain of events. And the end product is an admirably well-done piece of translation. Here it is:

I am a silent lad, born in the polder
At school, my grammar never earns me A's
The attic where I sleep since I grew older
becomes, when darkness falls, a larger place.

Then things start moving all along the curtain
Then something shifts among the books I've read
Then growing crowds arrive, thousands, I'm certain
And tens of thousands mill around my bed.

They ride along on camels and on horses
And chase the shadows cast upon the wall.
Some have long flowing beards and carry torches
And slowly nod in speechless rise and fall.

And children have come too, whose unknown mothers
Took them, clad in pyjamas, from their beds
There is a countless army, fathers, brothers,
Whose banners flow and wave above their heads.

Who is it, by whose force the walls are broken
Who does away with wood and tiles and stone?
It's after just two words I've softly spoken
That, lo, at once no longer I'm alone.

It is a whisper that is so dramatic
Transcending every bound of time and place
The living Church enters my little attic
Whenever I utter the words: "Our Father" phrase.

I am a silent lad, born in the polder
My grammar's never good enough for "A"
But the small room I sleep in, now I'm older
Get's Pentecost-dimensions when I pray!

Among the book reviews I found a review of "Questioning American Foreign Policy," by Stan Persky.

Mr. H.J. Groenewold of Edmonton, the reviewer, asks the questions, "Why is the United States in Central America?" "What is Reagan's policy?" "What should America's role be?" It is clear to me that Groenewold wanted to say, "America should *not* be involved in Central America." Why else does he bother to review this piece of communist propaganda for *Calvinist Contact?*

I happen to know Stan Persky personally. He was a teacher at the North West Community College here in Terrace, B.C., which I call "North West *Communist* College," because of the many teachers there like Stan. No, Stan is not a socialist as Groenewold presumes, but a hardened and dangerous communist. He is now teaching political science at the University of British Columbia — even worse. This is how communist teachers take over our schools and brainwash our students.

From that point of view Russia has already won the war. If Christian papers like *Calvinist Contact* open their pages to propaganda material published by New (Red) Star Books then this is a great victory for advancing international communism.

I am asking a question now: Who of our good bold Calvinists is going to write a book on the *Russian* involvement in Central America?

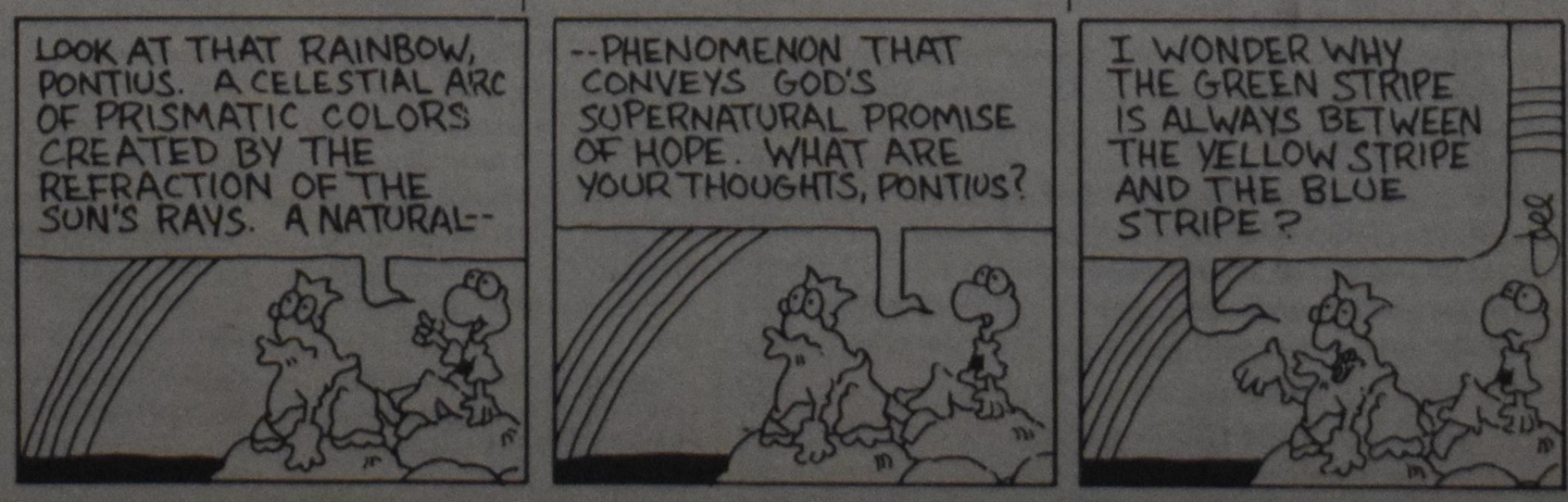
Bill Homburg,
Terrace, B.C.

I have renewed my subscription ...

I enjoy reading *Calvinist Contact* and want to keep in touch with the "today's issues" which are being discussed in your paper so professionally and unbiasedly. And how can I go on without Van Halsema's *mymeringen* (musings)?

Joe Oostenbrink,
Edmonton, Alberta

Pontius' Puddle


LOOK AT THAT RAINBOW, PONTIUS. A CELESTIAL ARC OF PRISMATIC COLORS CREATED BY THE REFRACTION OF THE SUN'S RAYS. A NATURAL--
--PHENOMENON THAT CONVEYS GOD'S SUPERNATURAL PROMISE OF HOPE. WHAT ARE YOUR THOUGHTS, PONTIUS?
I WONDER WHY THE GREEN STRIPE IS ALWAYS BETWEEN THE YELLOW STRIPE AND THE BLUE STRIPE?

News

Courts grow indifferent to religion

Henry de Jong

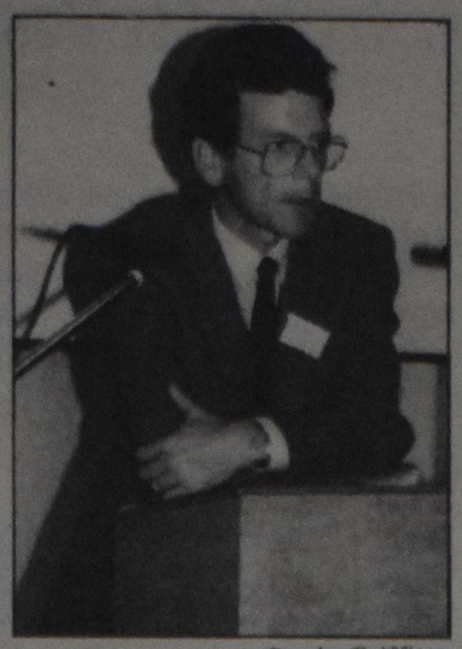
BRAMPTON, Ont. — The recent U.S. Supreme Court ruling against government-sponsored instruction in parochial schools highlights the growing indifference of the courts to religion, said Dr. Sander Griffioen at the Christian Labour Association of Canada (CLAC) All-Ontario Fall Conference.

He spoke there on the topic, "How free is the free society?" His comments on the court ruling came in the midst of an attempt to explain how the state can best foster a free society.

According to Griffioen, the state's powers must be limited without being indifferent. The state must allow people proper freedoms, yet guard against being amoral and allowing people to do as they please, even if what they do hurts someone else.

This has always been a difficult balancing act for countries in the free world. Limited states, said Griffioen, allow many bad things, like waste, bad taste and the possibility that criminals go free.

Such a limited state is unattractive to many people and is seen to be morally imperfect. But, said Griffioen, the danger then is that they move towards a 'moral state,' like that of the Ayatollah Khomeini or of Marxists, where freedoms are severely limited.



Sander Griffioen

Western democracies are in danger of moving too far in the other direction says Griffioen, towards what he calls "relativistic pluralism." He cited the example of swearing, which once was frowned upon by the state, but which is now considered to be a freedom of speech.

This is part of a growing trend by the courts to see constitutionally guaranteed rights as natural rights rather than as political rights, says Griffioen. These rights no longer serve the state's political goal of justice but are seen to stand by themselves, aloof and insensitive.

Freedom of religion

Freedom of religion, in the United States at least, was a guarantee given by a state which professed to be Christian, but wished to be tolerant of all religious beliefs. Now, says Griffioen, the United States, or at least its courts, "couldn't care less" about people's religious beliefs.

The United States Supreme Court ruling against sending public school teachers into parochial (mostly church-affiliated) schools to teach special classes is another example of the insensitivity of the new interpretation of the freedom of religion guarantee, said Griffioen.

Sander Griffioen, a professor at the Free University in Amsterdam, The Netherlands, is a guest lecturer, this year, at Calvin College in Grand Rapids, Michigan. It was against the Grand Rapids district program of public aid to parochial schools that the Supreme Court ruled. As a result of the ruling, Griffioen's daughter must go to the public school across the street for her special class.

Attempts to nullify

The ruling is not very popular with the Reagan administration. President Reagan himself, says Griffioen, has voiced his displeasure. William J. Bennett, the U.S. Secretary of Education (see adjacent box) said that the rulings were "terrible" and reflected "a hostility toward religion" that make it "vastly more difficult to provide educational services to some of America's neediest children."

Bennett has announced plans to "nullify" the decision, and vowed to find ways to get around it. As a result, Americans United for Separation of Church and State has filed two lawsuits against him. Americans United executive Director Dr. Robert Maddox claims that, "in all this muddle created by the Secretary, the Constitution is impugned; hard-pressed U.S. taxpayers faced further raids on their pocketbooks; and, worst of all, children in public and private schools suffer while the politicians fiddle."

There is, in the position of those who advocate separation of Church and State, an underlying fear of the absolute beliefs of Christians, said Griffioen. They feel that it is impossible for an orthodox Christian to be democratic.

But, said Griffioen, he believes, to the contrary, that Christians are the only ones who can keep a true balance between a limited state and a just state. Freedom of religion, he claims, can only stay in the balance if it stems from Christian principles.

U.S. Supreme Court distorts First Amendment

William H. Bennett

WASHINGTON, D.C. (EP) — I recently gave a speech on the relationship of our political and social order to religious belief. To stimulate discussion, I stated my position clearly: that the fundamental shape of the American experience cannot be understood without reference to the Judeo-Christian tradition that gave birth to us; that the fate of our democracy is intimately intertwined with the vitality of the Judeo-Christian tradition; that the First Amendment was not intended to result in the complete exclusion of that tradition from our public life; and that a tendency toward such an exclusion is not healthy for our republic.

There has been a vigorous debate on these propositions. I cannot say that I have been persuaded to alter my reading of American history and of the First Amendment. Much that has been written has deepened my conviction — and, I hope, has convinced others — that the modern Supreme Court has adopted what the late Mark Howe of Harvard Law School called "a gravely distorted picture" of the meaning of the First Amendment.

The heart of this distortion is the refusal to recognize, in the words of constitutional historian Edward Corwin, that "the historical record shows beyond peradventure that the core of 'an establishment of religion' comprises the idea of preference; and that any act of public authority favourable to religion in general cannot, without manifest falsification of history, be brought under the ban of that phrase."

In other words: Our political order has never been simply neutral toward, or separate from, religion. Justice William Douglas was right when he said, in 1962: "We are a religious people whose institutions presuppose a Supreme Being ... When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions."

America is both religious and tolerant; what the American experience shows is that one of these qualities need not flourish at the expense of the other.

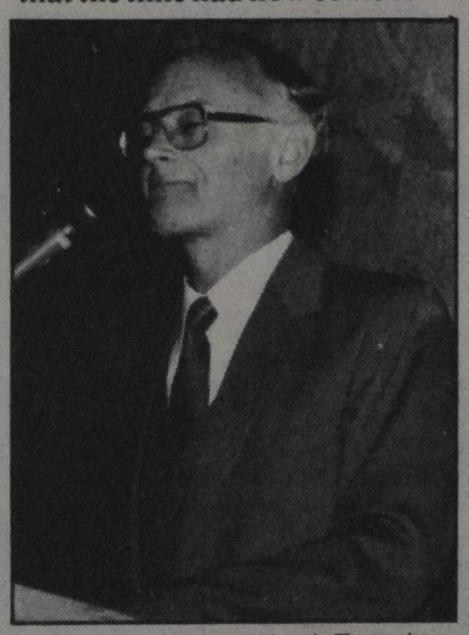
William H. Bennett is the United States' Secretary of Education.

Zylstra honoured for his gift to the community

Bert Witvoet

TORONTO, Ont. — Three hundred friends of Dr. Bernard Zylstra gathered to thank the Lord and pay tribute to the first principal and president of the Institute for Christian Studies (ICS). The occasion was placed under the theme: "He has made everything beautiful in its time." (Ecclesiastes 3:11)

Since the announcement of Bernard Zylstra's critical illness in June of this year, there was a time for concern and pain. Organizers of the October 4 banquet held in the Prince Hotel in Downsview felt that the time had now come to



Louis Tamminga

rejoice and give thanks with Bernard and Josina Zylstra,

The event was graciously led by Mistress of Ceremonies Aukje Masselink. She explained the Zylstra's initial reluctance to accept a dinner and scholarship in Bernard's honour. "It was too big and too soon." But the assurance of present ICS President Dr. Clifford C. Pitt, that a tribute at this time was quite in order, helped to put their concerns to rest.

During the evening, festive music was provided by pianist Gerald VanWyck and Scott MacKay on the flute.

Bernard and Josina Zylstra at the banquet

Bernie of vision

The main speech by Rev. Louis Tamminga recalled student years, early Institute days and recent months. Tamminga made reference to Bernard of Clairveaux, the latter name meaning "good vision."

A recent visit by Tamminga to Bernard's bedside led Bernard to say that life consists of being and doing, and that he himself had done so much doing and too little being. Tamminga's response to this observation came at the dinner. Jesus, too, he said, was constantly called upon to be busy in His father's house, even though he was sometimes very tired (cf. the account of the calming of the storm). Yet, Jesus took time to be alone with his father in heaven.

Several other speakers followed the main speaker to represent: the ICS Board (Rev. Derk Pierik), former students (Justin Cooper), ICS faculty (Dr. George VanderVelde), Christian colleges (Dr. Anthony J. Diekema), and the community (Rev. Carl D. Tuyl). Dr. Pitt presented the Bernard Zylstra scholarship fund, which will be a means of perpetuating Zylstra's desire to have Calvinistic scholarship flourish in North America.

After many sensitive recollections and tributes, Dr. Zylstra himself addressed the gathering. He had found the presentations overwhelming, he said. He read Psalm 27, his mother's favourite psalm: "The Lord is my light and my salvation — whom shall I fear?" ending with the last verse: "wait for the Lord; be strong and take heart and wait for the Lord."

One had to be there to realize that what so easily could have been an expression of praise merely to Dr. Zylstra, turned out to be an expression of gratitude to God for (to use Dr. VanderVelde's words) the "splendid gift" of Bernard Zylstra.

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Pressreview

Carl D. Tuyl

Lights on. Scene one: Commonwealth Nations, Nassau. Action! Saint Brian takes the limelight and comes forward with a cheque of $25 million for the poor children of the Third World. Applause please. And let's have a bit of aerosol pine spray to cover the whiff of tuna in the air.

Scene two: a smokey union hall in Oakville where momentarily the federal Minister for Fitness is expected. Instead, there is the announcement that the minister wants to be at home to support his wife and family in trying circumstances. The people present beam with goodwill and understanding while, as unbeknownst to them, the minister is enjoying an important Blue Jays game.

Scene three: the land of chop suey and chickenballs. Ring the gongs. There appears no one less than our own Minister of Health, all the way from Canada. And who is there on his side? It is his campaign manager who helped him to win his riding in the last election. He wasn't there in that capacity though; no, he accompanied the minister because he is a recognized expert in hospital construction.

Curtains!

Diplomatically speaking, this government of ours is trying to graduate from the kindergarten state. The Minister for Internal Revenue, Elmer Mackay, was present at what turned out to be a rather anti-Chinese demonstration in Toronto. The Chinese ambassador protested, which really did not cause a lot of sleepless nights among Canadians, but it would be nice if our government could get its act together with respect to foreign affairs.

And then there are — let's not forget them — the tireless parliamentary committees, working until all hours of the early afternoon. Look what they have wrought! Mandatory retirement often means loss of income. You're kidding. That particular committee under the energetic leadership of our Newfoundland Minister of Justice also found that mandatory retirement denies the workers dignity and is even against the charter of rights.

Then there is another detailed study report which recommends that homosexuals should be permitted to enlist in the military and the Royal Canadian Mounted Police, and that women soldiers should be allowed to serve in combat.

Tireless workers, as I said.

The new premier of Quebec, Pierre Marc Johnson, hangs on to power by the elastic of his underwear, but that does not prevent him from making big noises. "Don't sign anything on free trade without Quebec's approval," he says with an eye at the inevitable election.

The Tories here in Ontario are conducting a politely and extremely dull leadership campaign, after they disposed of Frank Miller who managed to turn certain victory into a humiliating near defeat. The campaign in Alberta for Tory leadership at least had some life.

We have the pleasure of being able to grant the Tuyl-prize for political courage and honesty this week. The award — two reserved seats in the evening service — goes to an unknown backbencher from Nova Scotia, Bill Corbett. He suggested in a radio interview that Crosbie's earlier remarks about incompetence in the prime minister's office were right on. Hip hip hurrah for Bill, and goodby to his political career.

The Americans, and especially President Reagan, received press praise for the arrest of the Palestinians who held a whole Italian ship hostage, and cruelly killed one of its passengers. Nowhere except in communistic propaganda sheets do I ever read about the Palestinian plight which underlies all this violence and misery.

There was a general election in Poland. Four-hundred-and-ten seats were contested by 820 candidates all put up by the communists. Nice going if you can get one of those seats!

Queen Elizabeth was in Belize before moving to Nassau for the opening of the Commonwealth conference. The people of Belize, although welcoming Her Majesty graciously, let her know that she had visited all the other Commonwealth countries before coming to Belize. She probably said: last but not least.

Autumn storms are a-coming. Brace yourself. Sermons will take on the boisterousness of nature and make the pews shake, the children will get noisy, and the wolves will howl at the moon. As the last blazing colours disappear from the trees we await the acid snow, mothholes in our long Johns, and wedding announcements of people who could not make it in June. Snowbirds are getting their cars checked for the long trek south on 1-75.

I have put my birdfeeders up, and a loud Blue Jay wakes me up in the morning, probably complaining about the food. What I serve, you eat! And if you don't like it, you can lump it. And that goes double for my critics.

Marshall calls for toleration

... continued from page 1.

we treat similar things in the same way, but that we treat "dissimilar things in different ways." "Only then," it continues, "can we treat people equitably while still respecting and allowing for their differences."

Public funding

Mr. Robinson, the member of parliament who raised the objection against discrimination by private organizations, was still more appalled at CPJ's suggestion that such discrimination "should be permitted with organizations that are eligible for public funding."

Marshall pointed out to the honourable Mr. Robinson that his parties "hiring practices for certain positions are very strongly influenced by the political opinions of the people it is hiring." "I do not criticize that," he said.

"The point is," continued Marshall, that certain beliefs or opinions, are "bona fide job qualifications." If, in spite of this, you refuse to fund religious organizations because of their bias, "you have a systematic bias in favour of non-religious bodies in society, which," said Marshall, "has the effect of undercutting religion and discriminating against it."

CPJ, in its statement, did speak out strongly against "discrimination based on irrelevant and harmful criteria." It also stressed the need for "affirmative action," which "seeks out disadvantaged persons and calls for treatment appropriate to [their] different situations."

The Committee on Equality rights and CPJ's submission to it, come on the heels of the *Royal Commission Report on Equality in Employment*, released in March of this year, and the Ontario government's introduction of Bill C-62, *An Act respecting employment equity* in June.

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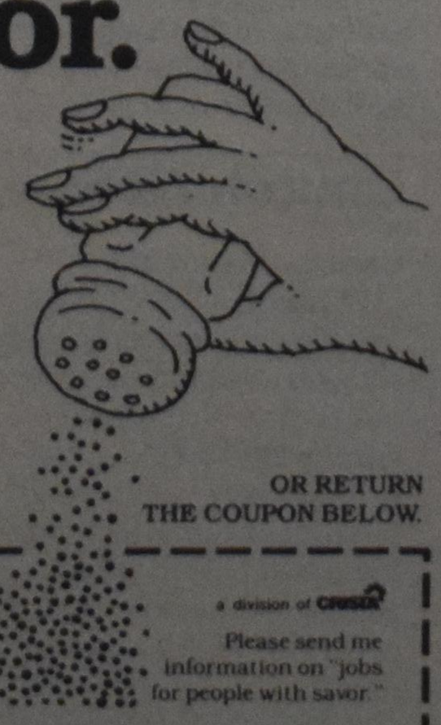

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Church

Marian Van Til, page editor

Worship dispute divides Rocky congregation

Paul De Groot

EDMONTON — A dispute over worship style and congregational participation has resulted in a divided congregation and in ousted minister in Rocky Mountain House, Alberta.

Although those close to the dispute are reluctant to discuss it, it appears that Rev. Jacob Ypma's efforts to change the congregation's style of worship were not welcomed by the majority of the congregation.

The polarization in the Christian Reformed congregation deepened last spring when the consistory presented its slate of nominees for consistory positions. The slate was dominated by "traditionalists," which meant the consistory would be even less inclined to support change, Ypma said in a telephone interview.

"When it became evident that the traditional mindset would be in control, many decided to leave."

The dispute forced the postponement of consistorial elections and Classis Alberta North held a special meeting in July in an attempt to resolve the problem. At that meeting, Ypma's association with the congregation was suspended under Article 17 of the Christian Reformed Church Order, and a reconciliation committee was appointed. (Article 17 allows for a minister to be released "because of an intolerable situation existing between him and his church.")

Elder Neil Van Waas, who attended the fall classis meeting of Alberta North, said Ypma and other members of the congregation would sometimes raise their hands during the singing of choruses, a practice which irritated other members of the congregation. For Ypma to do it when "90 per cent" of the congregation didn't like it was "unwise," Van Waas said, adding that he would not have objected as much if the hand-raisers had raised their hands during the singing of Psalms as well as choruses.

Ypma, in an interview before classis met, said the question involved the "reality of the spiritual life" of the church, but that flexibility in worship was the controversy which resulted in the split.

"Something that's traditional can become stifling. Do you continue it just because some people are comfortable with it?"

About a dozen families, unhappy with what was happening, left the 122-family congregation to worship in other churches. Some began their own congregation, called Living Branches. Several non-CR families were also attracted to the non-denominational congregation.

One Sunday last August, Ypma led the Living Branches group in worship while the Rocky CRC was celebrating communion, which led the congregation to ask classis to depose him from the ministry for a violation of the Church Order's section 89. (Article 89 says, "special discipline shall be applied to office-bearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.")

Classis was also unhappy that Ypma had begun to lead the non-denominational group before the reconciliation committee had reported to classis. One of the terms of his release from the ministry to the Rocky Mountain House church was that Ypma was not to become involved with another congregation, said Rev. Nick Knoppers, Stated Clerk. Knoppers said classis was exploring the possibility that Living Branches could be associated with the CRC, or that Ypma could be "loaned" to the church, but "inflexibility" on both sides eventually made that impossible.

Classis eventually agreed to the consistory's request to dismiss Ypma from the CR ministry. It also urged the church's consistory to demonstrate sensitivity to the varied and changing needs in its congregation.

Ypma, in an interview before classis, said the result of the controversy was more a "fragmentation" than a split in the church. Two consistory members have left the congregation over the dispute, but are not members of Living Branches, he said.

Such disputes often leave deep wounds and this one is no exception. "It's been really painful for us and the other families," Ypma said.

Van Waas said the congregation felt the loss of its minister, and was prepared to pull together to find a new one.

The conflict is not a new one at the church, since its "undercurrents" have been present for some time, Ypma said.

And a member of the current consistory indicated that Ypma's departure might not have solved the problem.

"My own opinion is not very favourable to the consistory, even though I'm still part of it," he said.

Pastoral Pondering

Halloween

Henry Wildeboer

Next week the famous Halloween event is again with us. How should we deal with it?

Many regard it rather harmlessly. It's only a kids thing with witches, goblins, black curled-up cats and pumpkins with candles inside of them. And for children it becomes a time to make a good haul in candy, apples, gum and nuts, enough to pollute their gums and teeth for the next three months (shorter time if less disciplined).

Pagan origins

Let's be informed on this. Originally, Halloween was a pagan festival of darkness, fire and death. All Hallows Eve was developed by the Druids who were pagan priests in early Celtic religion. They were barbaric and dreaded for their blood thirsty power. They deemed that October 31 was the best day to appease the gods. On All Hallows Eve they would call up the spirits of those who died, especially of saints and martyrs. Demonic rituals occurred to call up these spirits of the dead. Residents would cringe with fear as these rituals took place.

Along with that, the Druids in Ireland would go around (on October 31) with bags to take offerings for Satan. At each home they would demand a certain amount, and if the amount was not given, one could expect tragedy (thus "Trick or Treat"). Others set out offerings of food and drink to feed the spirits of the dead which had been released and now stalked the countryside. These offerings were set out to protect one's home and possessions; bonfires were lit to keep the ghosts away.

Look for alternatives

You can see the similarities between the origins and what is still happening today. Understand for yourselves and explain to our children the occult roots of Halloween. For Young People and adults, do away with all Halloween activities, parties, and references. If we want a party at the end of October, let's celebrate the Reformation and let's dance for joy unto our Lord for new, full, glorious life. If we want to "collect" something, let's do it for a needy, worthwhile cause.

Let's move children away from Halloweening by providing alternatives. Remember, a child does not see all these theological problems, so be patient, gentle and sensitive. Don't just halt a good "racket" for him through *your* Christian principles without his or her understanding and cooperation. The child may have become accustomed to the annual candy haul and could hate Christianity if there is no understanding.

Let's enjoy life, celebrate God's goodness, and also in dealing with this secular-Satanic thing, learn to walk in newness of life and faith.

Dr. Wildeboer is pastor of Zion Christian Reformed Church, Oshawa, Ontario.

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Alberta classis backs Amway protest

Paul De Groot

EDMONTON — Contributions from the owners of the Amway Corporation to the Christian Reformed Home Missions Board came under fire at that denomination's meeting of Classis Alberta North.

Concerned that Home Missions is accepting funds from a company which has been fined a record $25 million for attempting to avoid duty payments by understating the value of products imported into Canada, the classis indicated it may back an appeal from Bert Nyboer of West End Christian Reformed Church urging that Home Missions not accept funds from the Amway owners.

A synodical advisory committee rejected Nyboer's appeal at the CRC's 1984 Synod on the grounds that the contributions came from individuals in good standing in the Christian Reformed Church. But Nyboer says, and classis agreed, that correspondence from Home Missions indicates the funds come from foundations associated with Amway, rather than from individuals.

Home Missions has used the money to send ministers to California to the Crystal Cathedral's Institute for Successful Church Leadership, associated with television evangelist Robert Schuller.

Classis did not support Nyboer's protest last spring on the grounds that it should go to Home Missions rather than Synod, and the classical advisory committee which examined the issue at the fall classis meeting recommended that classis accept Home Mission's defence of the gifts. But others at classis said the correspondence from Home Missions to Nyboer indicated that the funds were coming from a foundation rather than from individuals and that Nyboer's protest deserved classical support. Classis instructed its interim committee to prepare an overture for the classis' spring meeting.

Churches respond to Mexican earthquake

GENEVA (RPS) — An ecumenical committee for rehabilitation and reconstruction in Mexico was formed on September 27 by the Methodist, National Presbyterian, Episcopal, Orthodox and Baptist Seminary churches. Their work will be concentrated in the communities outside of Mexico city, since the city's government is fully in charge of its own rescue and reconstruction work.

Church News

Candidate approved

Classis Hamilton, having heard the colloquium doctum with Rev. Nicholas Cornelisse, pastor of the Netherlands Gereformeerde Kerk, approves of the provisional call issued to him by the Ebenezer Christian Reformed Church of Jarvis and admits him to the ministry of the Word and Sacraments in the Christian Reformed Church. Synodical Deputies concur with this action taken September 18, 1985.

Rev. Adrian Dieleman,
Stated Clerk

Rime or Reason

The congregation was
querulous,
the pastor garrulous
the council pertinacious,
thus, the church pestiferous.

Klaas Sis

If I could, I would have hissed
while he preached his long
palaver —
he was like a taxidermist
working on a cadaver.

Sy Nodd

The Pope, relief work, women and crackers

Jacob Kuntz

An interesting editorial in the *Catholic New Times* of September 15, 1985, has as its headline: "The Papal Visit — A second look." It discusses, one year after the visit of John Paul II to Canada, the question, "What difference did the papal visit make?"

According to a recent Gallup poll the impact of that visit has not been very impressive. The poll indicates that a smaller percentage of Catholics attend Sunday mass now than a year ago. The article then mentions "the growing reality that Catholicism is now the predominant religion in Canada. This is increasingly true in terms of numbers and influence in all spheres of life." "Protestants, who have (for better or for worse) been identified with the Canadian establishment, are feeling themselves on the defensive in their new minority position." However, the article continues,

It is incumbent upon Catholics to take the steps to assure Protestants and Jews that their rights will be respected regardless of their numbers. We must initiate whatever joint statements and joint efforts that are possible. We must seek out opportunities to consult and dialogue. We must look for opportunities to assist Protestants and Jews with their concerns. We must express our long-term commitment to joint theological education and social action.

Without abandoning our own convictions, we must welcome the criticisms of others — and provide forums within which this criticism can be expressed constructively.

Now is the moment for new momentum in ecumenical and interfaith relations in Canada.

But what can be the strength of this growing Catholicism when fewer people take their religion seriously?

Baptist comment

"Relief work to help the distressed" is the subject of an editorial in *The Canadian Baptist* of September, 1985. The editor is of the opinion that "in many instances private groups do the job better than government." The task of every relief organization is to help people help themselves. It's their responsibility to help people develop and mature.

But the Canadian government does not always give a good example in this respect:

But what is this? In early June, Canadians learned that the Canadian cabinet was about to pass a measure which lashed back at the clothing industry in Bangladesh. Newspaper reports revealed that the pressure was on the government to disallow impoverished Bangladesh to sell shirts to Canadians.

What is ironic about the impending measure is that Canadians sent a lot of aid to Bangladesh for the purpose of helping that ailing economy. In fact, CIDA sponsored aid to that country to the tune of several millions to train rural women in the textile industry.

Canada is certainly a compassionate country — but it shows its concern in such strange ways.

Woman's place in the Salvation Army

The debate about the place of women in our churches and in our society has not subsided yet. In several denominations it is still a very controversial issue. Not so for the Salvation Army. For many years we have known that women share fully in all the work the Army does. From a "Commentary" in the *War Cry* of September 21, we quote the following comments:

"Happily, the question is not: Has she a place? That was conclusively settled in the earliest years of this Organization.

"We have heard from the Founders and from other honoured leaders that there is no position in the Army open to a man which is not equally available for a woman."

While Mrs. General Catherine Higgins was writing to leaders of the Salvation Army, her words are timely because they remind us of important truths and give us cause for thanksgiving.

This early-day flexibility has continued to the present as, with sanctified creativity, woman Salvationists have responded to the needs of society.

There are single women and married, young and old. Some have special skills and talents; others are quite ordinary. They come from many nations. What sets them apart and makes them special? Trust in God, commitment to His cause, love for people, and willingness to serve. In the Kingdom of God, those who serve are the greatest of all.

Apparently the emphasis in the Salvation Army is not so much on authority as on service. That's why it is not a controversial issue for them.

Christian crackers

The *Canadian Churchman* of September, 1985, tells us about a new book that has been written to help Christians to laugh at themselves. "So many people get the impression that Christians are serious, narrow-minded people who never enjoy a joke."

One of the humorous contributions that was sent in goes as follows:

"When the vicar had been in his new parish 12 months, a parishioner asked him what he thought had been his main contribution to the life of the church.

He replied: "People here didn't know what sin was till I came."

Contributions for a second volume are invited.

Edmonton First CRC celebrates 75 years

Carrie Groot

There's a mood of excitement afoot among members at Edmonton First Christian Reformed Church. They are busily engaged in making arrangements to celebrate, God's faithfulness, which they have experienced over the past 75 years as a church. Their thankfulness rises from the reality that the Lord sustained and strengthened throughout those years, enabling them to be a witness while furthering God's kingdom in Northern Alberta.

The years were blessed with progress and growth, albeit sporadic at times, and not without growing pains.

Anniversary celebrations will be held over three days and will include a banquet, an open house, an afternoon worship service at the Jubilee Auditorium, and the publication of a hard-covered history book — complete with records of the church's earliest beginning, its struggles, its triumphs, its acquisition of property, its ministers, its members, and much informative data with many pictures. The book will relate in detail Edmonton First's colourful existence.

Edmonton First Christian Reformed Church is unique in a variety of ways. Initially, it was the only Christian Reformed Church in all of Northern Alberta. In the July 31, 1913, issue of *The Banner*, the editor said, "Edmonton is a strategic place for our Church in the great North West. It may become the mother of many churches." When in 1911 it was decided to call a home missionary pastor (Rev. T. Jongbloed), he was stationed in Edmonton to promote church growth there and in the surrounding area. The relative isolation of Edmonton's congregation created problems. All of Northern Alberta, British Columbia, and Saskatchewan were covered by Edmonton's fledgling congregation, and elders from it were appointed to groups scattered over the vast area.

The formative years were turbulent. They were influenced by immigration, isolation, financial hardship, language barriers, loss of membership due to migration, internal differences, and a host of other prevailing circumstances. But over the decades there emerged a unified and cohesive fellowship. God gave the stamina and the faith needed to keep going on.

The congregation moved its place of worship from tent (in 1910), to auction room, to mission hall, and finally to its own church building in 1914.

Edmonton's First Christian Reformed Church continued to grow — from a cluster of 19 adults and 23 children meeting in a tent, to the mother church of many daughter churches with a large following.

The members at Edmonton First have celebrated before — a quarter century and a half century of growth in years past. Celebrate with us — in person or in spirit — and praise God for His continued blessings as we recognize them over three quarters of a century.

Carrie Groot is a member of First Christian Reformed Church, Edmonton.

FROM COAST TO COAST

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Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . 9:30p.m. 1470
Vernon-CJIB. 9:30p.m. 940

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Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

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Brantford-CKPC. . . 10:00 p.m. 1380
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Hamilton-CHAM. . . . 7:30 a.m. 1280
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Education

Henry de Jong, Page Editor

Chalkmarks

Discipline: A shared responsibility

The success of discipline at school depends on the home. This article may well be biased since it is written by a teacher, but this teacher is also a parent of school aged children. We often speak of home, school and church as the three pillars of the Reformed society, but too often each of the three appears to be working in isolation, even though *holistic education* is the catch word of the decade, replacing to some degree *integration*, its predecessor. The aim of both these terms remains unchanged: life has a completeness, and, while it's possible to break it down into some components, the whole is greater than the sum of its parts. Not only is it greater, but also more fulfilling, if the components work harmoniously with each other.

After that warm up it's time to get on topic. Discipline is something that our schools (OACS) have too much of or too little of depending on the person making the evaluation. Too much if one's own child is the centre of attention or too little if it is the child of another. Generally speaking, I believe that the discipline in our schools and in our homes is very sound; it is in the overlapping or in the separation of the home and school that a problem often arises.

The discipline of the home and of the school *must* overlap. The two institutions are too closely linked for this overlapping not to happen. The school is, in fact it must be, an extension of the home, given our conviction that the Word of God makes the education of children first of all the responsibility of the parents. Therefore a school and also the individual teacher may *never* undermine the authority of the home — frustrating as that may be at times. The teacher *temporarily* replaces the parents (in loco parentis). Sometimes we as teachers forget that and want to replace them completely. Teachers must be very discrete when asked to comment on parental decisions and must respect parental authority.

The reverse is also true at times. Teachers really *do* take the parents' place during the school day. But some parents lose sight of that fact and put down the teachers' attempts at discipline by not supporting them or, even worse, by ridiculing them. Mutual discipline, mutual support, mutual trust, and mutual growth must be the trademarks of our reformed society since the common thread of service to God and to fellowman runs through all areas of it.

I want to be more specific for a moment before closing. At the secondary level, one of the most irritating and most persistent problems is the attitude of students, parents, and consequently even of teachers towards homework. Too often it is not done; even more often it is not done well. The issue is a vicious circle that is spiralling headlong in a negative direction.

Along with all the lofty goals of schooling, such as the producing of young adults principled by the Christian faith who have a positive attitude towards life, who are tolerant, respectful and reliable, and who are receptive to the wonder of God's creation and providence, there is this basic goal of developing academic proficiency and learning skills. I'd like to quote from a recent article by my colleague Jack Vanden Born of Calgary;

"Surely it is a school's first task to help students acquire understanding and skill in music, in English and French, in drama, in mathematics, in visual art, in natural science, i.e., in the academic arena of life. The other expectations should be largely realized through the achievement of academic aims. There is no curriculum, no specific lesson plan that will do away with racial prejudice and no curriculum or lesson plan that will yield reliability and respect. But it can be hoped that doing schoolwork regularly produces academic success which in turn produces dependability and decency."

"The very word homework appears to paint associations of drudgery, punishment and boredom. The idea of homework does not have to wear that sort of clothing. The cloud of meaning around the word and its actuality can take on an investment of exhilaration, accomplishment and satisfaction. Homework can be like my jogging — the means whereby I achieve that which I am capable of performing. I sweat and hurt for a few weeks, but then I start to float. Delight comes after three miles. Satisfaction comes after ten miles, and later even more in the heavenly repose of snoozing in a hot bath."

"Class assignments and homework are, I want to say, the means by which we acquire mastery over subject matter. And doing so is a joy, a completion of that which God fashioned us to do."

By definition a student's primary responsibility is to be eager to learn and eager to discover. In our society much of the uncovering of God's great creation is done through the school. This eagerness of students is often blunted, if not extinguished, by overinvolvement in jobs which usurp the time that should be allotted to homework, study and school activities. Our students also pack so many activities into weekends that many are exhausted and lethargic on Monday, making learning and teaching almost impossible tasks.

The goal of discipline includes as a priority, *self discipline*. But, to achieve that, discipline of the home in support of the school, and the discipline of the school in support of the home must go hand in hand, so that our God given tasks may be done responsibly. Therefore, parents, please encourage your teenagers to get the rest they need and please direct them to realize that their part-time jobs must not rank before their full-time vocation as students.

W. Barneveld, Principal,
Toronto District Christian High School

Master of religious education degree at RBC

GRAND RAPIDS, MI — The Reformed Bible College has announced the offering of Master of Religious Education degree courses, beginning in January 1986.

The Master of Religious Education program provides specialized study opportunities for qualified persons to attain a graduate education that will equip them more effectively to serve in missions, evangelism, church education, and other staff positions that require a graduate-level degree of competence in the knowledge and application of Bible and theology to specific ministry areas.

This graduate degree is for those with at least two years of full-time ministry experience who wish to further their education.

Among Reformed and Presbyterian churches, Reformed Bible College is unique in its role in preparing persons for specialized areas of lay ministry. The existing Bachelor of Religious Education degree provides entry-level education for those responding to God's call for such positions as missionary, evangelist, and church educator. The new M.R.E. degree will provide a more advanced and specialized course of study beyond the B.R.E. or its equivalent.

The degree is directed toward meeting the needs of the following individuals: Bible College graduates who wish access to graduate-level instruction and RBC alumni who have already received the B.R.E. degree and wish advanced professional training in their area of Christian ministry. Furthermore, missionaries on furlough are invited to follow a post-graduate study course for professional improvement before returning to their assignments. National church leaders from overseas may receive graduate instruction in such areas as Bible and theology, missions, and Christian education. Christian high school instructors in the area of Biblical studies may also wish to earn this graduate degree in their field of teaching. And, finally, graduates of liberal arts colleges who wish to pursue graduate studies in religious education may do so by means of the M.R.E. degree program.

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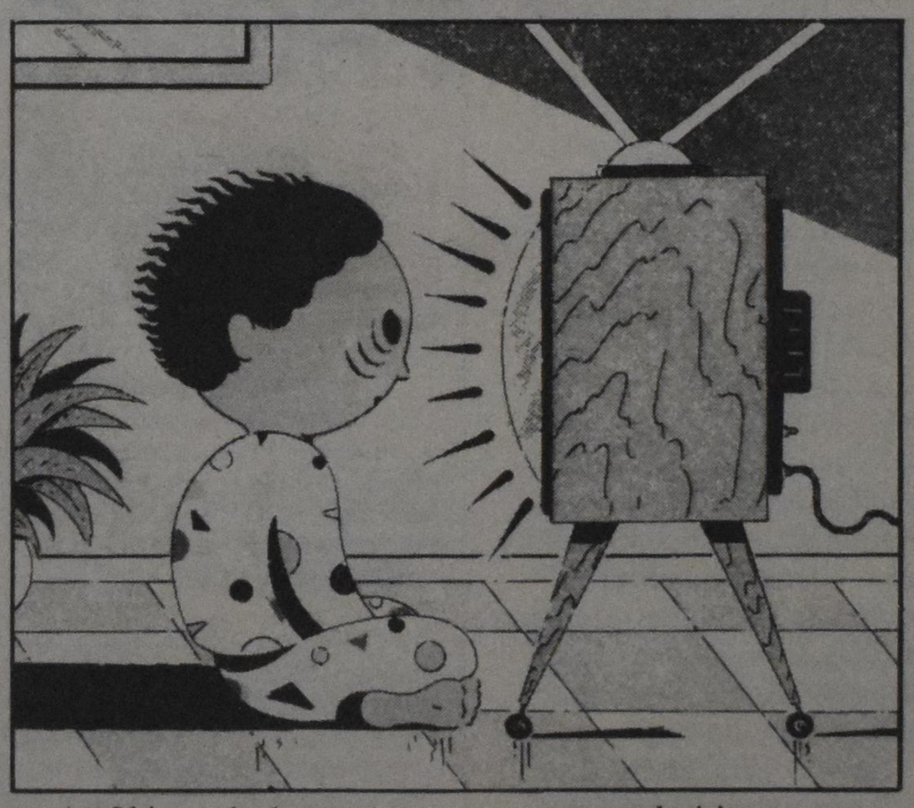
Gifted watch less TV



An Ohio study shows that gifted students do not watch as much television as other children, are more limited by their parents in the type of programming they watch, and are less likely to model themselves after television characters. They also go to bed up to an hour earlier than average students.

Gifted students would like to see more television programs for children their age, more educational programs, and more shows about hobbies. The other children asked for more soap operas, cartoons, and situation comedies. Both groups believe there is too much violence on television.

from
Christian Home & School

Family

A businessman changes course

Keith Knight

It has been a long spiritual road for Paul Kannegieter — from businessman to counsellor for alcoholics. That road has taken him on a pilgrimage to find himself and has led him to a closer relationship with his Lord.

Today, Paul counsels with the kind of compassion and evangelical fervour that was foreign to the Paul Kannegieter of 1970.

Paul started The Ivory Tower, a piano and organ store in St. Catharines, Ontario, in 1970. He became involved in the city's business community and, as many good Calvinists, poured his heart into his work.

His wife, Wilhelmina (everyone calls her Wil), stayed at home to raise two daughters and a son. Both of them admit that their involvement in the Christian Reformed Church was minimal during those years. Paul's business had been doing extremely well and he drew up plans for a large home near Lake Ontario.

More to life

A turning point in their lives came in 1977 when Paul and Wil met Francis Schaeffer at a gathering of the Evangelical Fellowship of Canada in Toronto. During that spiritual retreat they rededicated their lives to God. It was there, too, that Paul sensed that there was more to life than operating a business for the sake of profit.

The next three years became a time of spiritual growth for the couple, attending meetings of the full gospel businessmen and prayer meetings. Wil says that their personal devotional life blossomed during this time. They grew together in the Lord.

This evangelical zeal instilled in them a new purpose; one of outright dedication to God.

Paul felt the need to be of more direct service to his Lord; so, in 1981 he decided to sell The Ivory Tower, along with two other companies he owned, and spend the next couple of years, together with Wil, trying to find what the Lord had in mind for a career in Christian service.

They were made aware of the need for a Christian centre for the long-term treatment of alcoholics. This awareness caused the couple to come into contact with local alcoholics, with the Addiction Research Foundation, and with organizations such as Alcoholics Anonymous.

It also led them to visit homes for long-term care in Europe and the United States. While they travelled they lived close to the Lord through an intimate devotional life so that they might experience God's leading.

Back home, Paul and Wil took a number of courses in pastoral care and theology, and Paul conducted an independent study of alcoholism which has been used by several groups and individuals as teaching aids.

Wil is a registered nurse who recently updated her nursing skills through vigorous provincial exams.

A dream

Paul and Wil have a dream of transforming a 100-acre farm, consisting mostly of hardwood along with one or two buildings, into a new institution: Berea Colony of Mercy — a Christian centre for the treatment of alcoholics.

Statistics Canada indicates that two per cent of the population has a problem with alcohol intake. That translates into 16,000 people in the Niagara Peninsula where the Kannegieters live and some 50,000 people in Metropolitan Toronto.

"There is a definite need for long-term care," says Paul. He has been assured by local, provincial and federal officials that such a centre "would be filled tomorrow" if it existed.

He already counsels alcoholics, either at his home in Jordan, Ontario, or in an office at Calvary Church in north end St. Catharines. Counselling is given free.

"We are working on a tent-maker's principle," says Paul. He does some piano tuning and arranges to sell the odd piano or organ, the proceeds of which sustain the physical needs of

Continued on page 12 ...

Paul and Wilhelmina, "We are working on a tentmaker's principle"

The way home

The early snow, October snow,
Falls on the hood; it melts away
Into the tar; their funnel flow
Wearies the eye with endless play.

Now clear, now bleak, the coughing night
Shudders, then sighs, her breathing slowed.
Asthmatic are the spells of white —
We travel on, follow the road.

Whether the night sweeps germs onto,
Or whether snow embraces tight,
We only hear the engine grow
More weary with each rising height.

The Israelites of Moses' day
Had to have faith to cross the sea.
Red sea, white snow, the colours stray,
Merging into a rainbow tree.

We are no Moses but the car,
Has stopped, pursued by dead of night.
No cloudy pillar but the stars
Blink eye of God into our sight.

We sit and pump, cannot revive.
The station wagon's bleeding heart
Seems comatose, barely alive,
No sense of touch will make her start.

And after all ideas shelve
Into dead ends, we opt for prayer.
It's after Cinderella's twelve,
And chill the wet October air.

But God remembers Israel's
Adopted children and He parts
Red Seas each day. The engine tells
His glories forth. She sweetly starts.

C. Farenhorst Praamsma

Cinema Summaries

Marian Van Til

The Journey of Natty Gann

Rated Parental Guidance
Stars Meredith Salenger, John Cusack, Ray Wise
Directed by Jeremy Kagan

Chicago, 1935. In the aftermath of the Great Depression, there are few jobs. Widower Saul Gann and his 14-year-old daughter Natty are languishing — everyday he looks for work while she picks up food and an education in the street. Natty and her father love each other very much and that helps them get by.

At last Saul lands a job — in a Washington lumber camp. He must leave immediately, without Natty.

He assures her in a letter (his bus is leaving and she can't be found) that he will send for her as soon as possible. The owner of their boarding house will look out for Natty. But inevitably the girl is a bother to her and Natty is very unhappy.

She decides she must find her father so she sets out for the West, riding the rails. She is befriended by a wolf and eventually completes her journey because of the animal's loyalty and protection.

This is the traditional Walt Disney tale updated. Its characters are not the black/white, evil or good types who used to populate Disney films. They use the odd vulgar word and even occasional profanity, and they reflect a less limited range of human relationships. Some of that will be slightly disconcerting, but it's certainly more realistic than Disney used to be. One serious flaw in Natty's character is that her self-sufficiency, street smarts, and boyish costume make her seem much more an urban 1980s product than one out of 1930s Chicago.

To be sure there are some improbable scenes, but on the whole this is a beautifully filmed, adventure-filled story which focuses on filial, parental, and even lupine loyalty and love. As such it can be a worthwhile picture to be seen and discussed with the family (excluding very young children).

Recommended.

Her name is Natty Gann.
Two thousand miles of danger separate her from her father.
Only love, hope and courage can help her find him.

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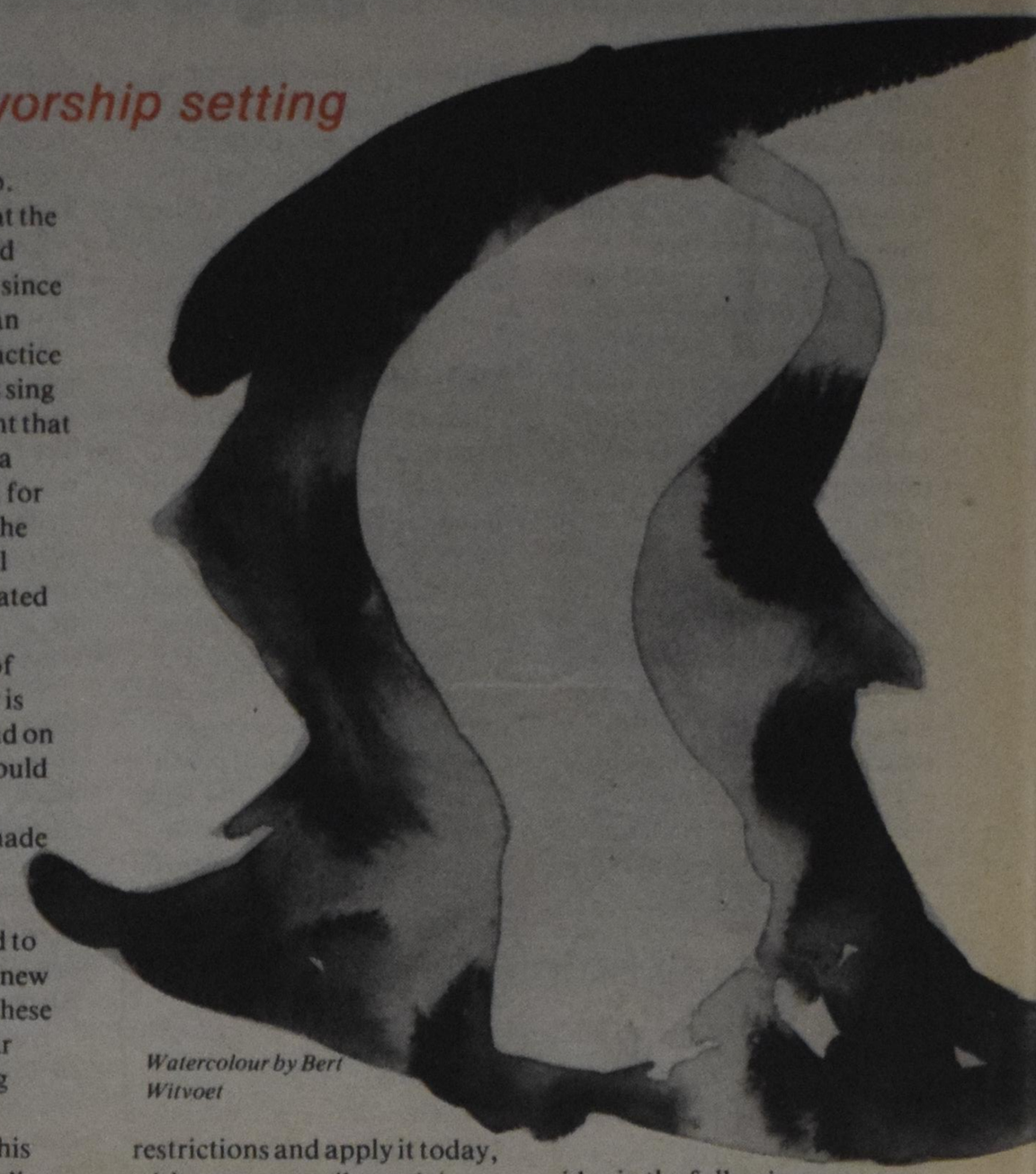
Reformation

Praising God in music

A look at Calvinian principles for music in the worship setting



Watercolour by Bert Witvoet

Marguerite Witvoet

While work is being done on a new *Psalter Hymnal* for the Christian Reformed Church, now is a good time to reevaluate the purpose of music in Reformed worship services.

Music in the worship service has been a subject of controversy since the time of the Reformation. The fine line between glorifying God through a flawless performance and glorifying the performer's ability to make such a performance is difficult to assess. It leads to the question of how much musical creativity should be permitted within the church service.

Too little or too much

As we look into the history of the Christian Reformed Church, we come across differing points of view concerning the role of music. Some people think that outbursts of musical creativity usually accompany a revival of the spiritual life of the church, stimulating the church to greater activity in proclaiming the Gospel and deepening the spiritual life of the individual believer. Others feel that all too often, attempts to revitalize forms of music are motivated by little more than a shallow interest in serving up pleasing novelties like, e.g., the jazz liturgies. This "novelty" approach ends up as a public relations approach to art and to the Church, which is as harmful to the Church as it is to music.

Both are valid viewpoints. The danger of either too little or too much is very real and not to be ignored. But just where do we draw the line? In examining this matter, it would be wise to look back to the time of the Reformation and find out what John Calvin had to say.

Music as sung prayer

In the Preface to his Genevan *Psalter of 1543,* Calvin writes about his fundamental beliefs regarding music. He begins by emphasizing that music in the worship service is "sung prayer." Since prayer is one of the fundamental requirements for service, music is not only acceptable in the context of worship, it is a necessary component! Calvin writes, "And in truth we know from experience that song has great force and vigour to arouse and inflame the hearts of men to invoke and praise God with a more vehement and ardent zeal." He recommends the use of songs, "which will be like spurs to incite us to pray and to praise God, to meditate on His works in order to love, fear, honour, and glorify Him."

Thus, the primary goal of music is to arouse people to praise God. When looking at the writings of Calvin, one notices two main provisions which must be met when using music in the worship service. First of all, "There must always be concern that the song be neither light nor frivolous, but have gravity and majesty ..." Second, "... unless voice and song, if interposed in prayer, spring from deep feeling of heart, neither has any value or profit in the least with God." If these two conditions are met, Calvin wholeheartedly recommends the use of music in the church service as an expression of the Word of God.

Calvin not only *wrote* about music, he also did something about it. He introduced singing into Geneva congregations through a decree of the Council, and he provided words and music for the people by compiling a psalm book. Calvin's views on music were in direct opposition to the practices of the Roman Catholic Church, which had professionalized music to the extent that it was difficult, if not impossible, to worship God in "humble service."

Reformational principles for text and music

Calvin's first point of reform was to change church music from its then incomprehensible state, to being easily understood by the congregation. Calvin was devoted to a vernacular theology, and music was no exception. This meant that the use of Latin texts in singing had to cease since the common people spoke only French. Also, the music of the Catholic Church was polyphonic (that is, it consisted of many melodic lines interweaved). This had to be reduced to a single melodic line, since Calvin felt too many lines would make it difficult to understand the words.

Another necessary reform was to make the melody subservient to the text; it was feared that too much musical embellishment would detract from the Word and lure the mind away from thoughts of prayer and worship, focussing it on the music instead. For this reason, Calvin's *Psalter* made use of simple melodies which would bring out the text rather than the melody.

The third argument Calvin had against the Roman Catholic use of music was that by professionalizing the music, they were not glorifying God, but rather, seeking the glory of the performers. This was obviously in conflict with the primary goal of music, which is to promote praise to God. A certain degree of moderation was required in choosing music suitable for pious worship.

Calvin also believed that the entire congregation should participate in the singing, since worship was meant to be an active experience. The practice of having choirs or priests sing in the Catholic Mass meant that the common believer was a passive onlooker. Calvin, for this reason reintroduced the concept of congregational singing, which had originated from the time of the early Church. Music is a form of prayer, and "since prayer is made in the name of all and on behalf of all, everyone should be a participant."

The Catholic Church made use of the so-called *contrafacta,* which were popular melodies adapted to liturgical use by means of new texts. The association of these melodies with their secular texts remained, detracting from a proper spirit of worship. Calvin, thus, in his *Psalter,* made use of melodies which were not associated with any secular text.

Calvin not only rejected the association of a secular text, he also wanted to avoid human error by using only passages from the Bible as his texts. This led, in his opinion, to a more pure worship of God. The Psalms of David he considered the most appropriate for texts because when we sing them, we are certain that God puts the words in our mouths, as if He Himself were singing in us to exalt His glory.

Finally, Calvin forbade the use of musical instruments in church. This relates to his "vernacular theology" — instruments do not praise God in a known language (see I Cor. 14:13). Furthermore, instruments were considered by Calvin to be mere matter in comparison to the voice, which, when it rises up to God, is like the soul itself. For this reason, then, there were no musical instruments in the Genevan churches, and there was no music for accompaniment included in the Genevan *Psalter.*

Reaction to Rome

These were the reforms which Calvin introduced into the Protestant Church, and which, in his view, resulted in a purer form of worship. Calvin's reforms were essential in ensuring the proper use of music in his time, and much can be learned from them today.

It must be noted, however, that Calvin's reforms were basically a reaction to the musical abuse occurring within the Roman Catholic Church: therefore, not all of them are necessarily relevant for Reformed churches today. We must take the intent of his restrictions and apply it today, without necessarily applying the restrictions.

For example, the rejection of choirs was a reaction to the passiveness evident in the Roman Catholic Church. If in Reformed congregations a choir participates in some of the services, this would not conflict with Calvin's intent, since the congregation would still be involved in the service. Furthermore, when Calvin writes that only the Psalms should be used in worship, it was largely in reaction to the secular texts associated with the music of that day. We have music which is specially designed for worship: so, we do not necessarily have to use the Psalms only.

In our services today, human interpretation of the Bible is more in evidence. But this should not disturb us. Even though our Lord gave us His prayer, does that mean that we must use it every Sunday, and not make our own prayers? Of course not. Therefore, we should be able to glorify God in our human attempts at writing song texts also.

Maintain the principles

This does not mean that we do not have to be careful of the dangers Calvin mentions. When confronting the question of the role of music in worship, we must distinguish between the *principles* established by Calvin, and the *practices* of his time. Principles are founded on the Word of God, and therefore must stand, regardless. Practices vary from one situation to another, and may change according to the times.

Henry Bruinsma, in his *The foreword to Calvin's Psalter of 1543: a study in principles* gives us a clear example of this idea in the following quote:

> ... the choir and the organ were not used in Calvin's day. There are, of course, many reasons for this. The association of choir and organ with the Catholic Church; the secular association with much of the choir and organ music; the fact that there was little or no acceptable choir and organ music available for the Reformed Church — these and other factors entered into the *practices* of that day. We now have the proper music available for choir, organ and congregation. Let us make bold to use these aids to worship; let us use them in the light of the *principles* (emphasis mine) set forth for us in the Reformation. And, let us be eternally watchful that we do not forget the lessons of the past. By the misuse of those great instruments of worship we may once again discover that we have lost them: with their proper use we may become even more important among the servants of the Church."

When in our music God is glorified

We may conclude then that the principles set forth by Calvin were that the music of the church should be meaningful to the worshipper, prayerful to the performer, distinctive to the church, and acceptable to God.

If we can achieve these in the context of our worship, we may say that our music enhances the service, Then, it is hoped,

Continued on page 12 ...

Reformation

Halloween — It's fun, so why not?

Rob Van Keulen

Halloween is almost upon us. Store front windows and newspaper advertisements proclaim the message loud and clear: PARTICIPATE.

But *should* we let our children participate?

On the one hand, you may think of your children's health or the dentist's bill, but on the other hand your thoughts are pulled towards satisfying your children's request to buy a costume so that they can participate in Halloween. What about your children's spiritual health?

When I was a Christian elementary school teacher a few years ago, I led my Grade 4 class in a discussion on participating in Halloween as Christians. A protest arose from the students and they questioned me on what was wrong about going out on Halloween night. So I threw the question back at them. Their major defense consisted of this: it's fun; therefore, why not?

Now I ask you if, as a Christian, you have discussed with your child the submitting of him or her to a socially condoned form of begging and to a feast that "celebrates" witchery and spiritism?

Our main task as Christian parents is nurturing. Just as we take care of our child's physical health by providing the best available foods, so we must also teach him or her language and social skills. And we must provide spiritual food if our child is to become a good evaluator of the practices of our society.

October 31 presents us with a choice: Halloween or Reformation Day. It gives us and our children a good opportunity to see the two opposing forces in our society as an anti-God force verses God Himself. Halloween with all its customs, historically and practically, demonstrates a faith commitment that is foreign to our Christian faith. October 31 also gives us an occasion to respond with either a negative or a positive witness to our society.

Pagan roots

Halloween comes from and is a shortened version of, *All Hallow's Eve,* or the "eve of all the holy ones." It was celebrated on the eve of All Saints' Day, November 1. All Saints' Day was celebrated to remember all the saints, "especially the martyrs who had given their lives for the faith."

Why was the remembrance of saints celebrated on October 31 and November 1? During the great missionary tours through Europe in the fourth and fifth centuries, Boniface and Augustine found many pagan customs that conflicted with God's commandments. Among them was a religious feast celebrated in late October which was a combination of the Roman feast, *Feralia,* held to honour the dead, and the Celtic festival of *Samhain,* (the lord of death) who was honoured during new year celebrations.

The Celts were a European tribe who lived in Britain, Ireland and northern France. Their new year began on November 1 because it marked the beginning of the season of cold, decay and darkness. The god-spirits responsible for the onset of winter and decay had to be appeased. This was done through means that we see remnants of today in Halloween activities. In order for the Celts to be converted to Christianity, the Church in Rome decided to mark this day as a remembrance of Christian saints and martyrs and as a teaching device to spur the people toward holy living.

Various of these pagan New Year's customs remained alive and were integrated into Christian society during the Middle Ages. Poor children begging for food came out of new year celebrations in Ireland which honoured the pagan god Muck Olla. A leader, dressed in a white robe and a mask made from the head of an animal, led people into the streets to beg for food, to appease the god. In Scotland, witches and evil spirits were chased by torches and bonfires. The British brought these customs to North America. Now on Halloween, children dress up and collect a basketful of candy. There are portrayals of witches and goblins on storefront windows and in newspaper advertisements.

Evil made trivial

These cute, fun little ads are a good example of how evil spirits are trivialized. What we see now are remnants of how heathen gods were appeased at this time of year. In reality, these gods held pre-Christian people in bondage. By creating art projects on witches and goblins, by dressing up a child in a goblin or skeleton custom we are participating in appeasing rituals.

Are we still under bondage to elemental spirits of this universe? (Gal. 4:3) Children should know that evil spirits actually *do* exist. Some children in my Grade 4 classes had a hard time accepting that evil spirits are real.

Have you asked yourself why there is so much destruction after dark compared to the daytime? Is not the Prince of Darkness truly showing his power then? (John 3:19b) Don't kid yourself that Halloween is harmless. The display of ghosts, etc., clearly demonstrates the heathen religious roots of Halloween.

We ought to take seriously what Paul said in Eph. 2:1,2: "... The trespasses and sins in which you once walked, following the course of this world following the prince of the power of the air, the spirit that is now at work in the sons of disobedience." And in Eph. 6:12: "For we are not contending against flesh and blood, but agains the principalities, against flesh and against the world rulers of this present darkness, against the

spiritual hosts of wickedness in the heavenly places."

Children should know, however, that even though these evil spirits do exist, they have no power over us. Christ has conquered the ruler of these spirits and the author of death, Satan himself.

These evil spirits are alive and well when we send our children out for Halloween to fulfil their own selfish interests.

It's a socially condoned method of begging. In a time of plenty, it's a sorry commentary on our attitudes toward the poor and destitute in other lands — that North Americans being the richest people in the world and having the highest standard of living, send their children to their neighbours to beg for more.

Our response

There are two ways Christian parents can respond to the Halloween phenomenon. Either we allow our children to participate or we withdraw them from participation.

If we encourage participation, we are doing our children a disservice. Halloween participation will be one more opportunity lost to show them that they are also "salt of the earth" and therefore critics and evaluators of the activities of society. It will be an opportunity lost for Christian children to see that they too must make God's Word applicable in their lives in order to live obediently before His face. It will be difficult to discipline them or restrain them when as teenagers they want to partake in devil's night (usually "celebrated" the night before Halloween) because they have failed to see its spiritual significance when the devil is given a free reign, "seeking whom he will devour."

Why refrain?

There are powerful reasons why Christian parents should discourage their children from participating in Halloween activities:

1. When the pagan religious roots are taken into account, then obedience to God's Word is a foremost consideration. God is also warning us through the Israelites who were told to refrain from the divination or witchcraft that the Canaanites practised. (Deut. 18:9-14) The New Testament church also is forbidden to have anything to do with divination and sorcery. Instead we are commanded to expose them. (Eph. 5:6-16) We should also expose the spiritual anti-God meaning of Halloween activities to our children.

2. Our children do not need to take part in a socially condoned form of greed which is totally against what Jesus teaches His disciples. Children too, need to learn sacrifice instead of accumulation. There is little enough opportunity to learn that today. What should be made clear to them is that as citizens of one of the richest countries of the world, the needs of the poor in Third World countries should receive a high priority in their lives. The Christian community should learn to stress giving instead of receiving, especially when World Hunger week will follow immediately after October 31.

3. For health reasons. Candy is not only bad for one's teeth but also gives rise to hypoglycemia and diabetes which works like this: With each intake of candy, the body pumps out an extraordinary amount of insulin in order to use up the tremendous increase of blood sugar in the body. Following this, the pancreas will decrease the production of insulin. When a child eats candy during this period of low insulin production, he or she may undergo a period of hyperactivity. And as low insulin decreases blood sugar levels, he or she may experience a slump or depression. An extended period of high sugar consumption under these conditions can contribute to diabetes. These alternating levels of hyperactivity and depression also deter effective learning since brain activity is hindered.

Continued on page 14 ...

Nine point five

95 theses would roughly overtax
our patience. Give us 9.5
or there abouts to rout us
from our ideological slumber
starting say with a crack at
t.v. evangelists or the multi-
nationals. Coming closer to
home we could prophetically reject
the pulp from the pulpit we're getting.
Lord save us from the bureaucratic creep
and other sicknesses of the over-head.
I tell you a new constellation is needed.
Something basic. Shortly said: faith.
Shorter yet: love. Yet how long
this could help us overcome
certain inbred arguments
which erase the past and present
horizons we must face. If we
are to reform must face eagerly.
O for another Martin Luther.
O for another Martin Luther King.
Now that there are 95 if not 955
answers being given give us
a prophet with 9.5
— but then roughly speaking.

Frank Sawyer,
Kampen, The Netherlands

Family

A businessman changes course

... continued from page 9.
the Kannegieters. "All funds which we receive in donations go towards counselling."

Paul is looking for economical office space in the heart of St. Catharines: just one or two rooms which he can use for counselling. Within a year he hopes to have the 100-acre farm "somewhere in Southern Ontario" which will provide complete care for residents. He expects that property to become available either through an outright donation of property or through donated funds.

Berea Colony of Mercy is in the process of being incorporated as a charitable organization. Its board of directors consists of Paul and Wil and two other people: Rev. Jelle Nutma of the Smithville Christian Reformed Church, and Dr. Leonard Kirk, a psychologist with Salem Christian Mental Health Association. The board will probably expand as Berea's support community becomes larger.

Salvation and rehabilitation

Paul stresses the inter-denominational nature of the organization. "We are here for the salvation and rehabilitation of alcoholics. Alcoholism is not only a physical disease, a concept promoted by the purveyors of alcoholic beverages, but it is a sin of one's self against one's family and one's neighbour and therefore a sin against God," says Paul. "The body, mind and soul all need to be treated and since most organizations are not Christian, very often the soul part of man is being ignored."

Paul says that he considers his work a mission and as such an extension of any church which supports them.

Berea Colony of Mercy will be a haven of physical, emotional and spiritual regeneration. There will be daily chapel services which will hopefully involve supporting pastors from neighbouring churches. There will be proper nutrition and health care (Wil has also taken special courses in pharmachology), and organized activities.

Paul is already involved in some diagnostic work to determine at what level one becomes an alcoholic. In his initial meetings with alcoholics he often sends them to a hospital for a complete physical check-up.

"They are often under-nourished. It is important for them and for us to know the extent of their physical condition."

And so the dream continues, with a patient waiting upon the Lord to lead and direct the Kannegieters as He sees fit. The middle-aged couple is enthused about their ministry of mercy. What's more, they are convinced that the need for long-term care of alcoholics exists and that the Lord will provide the means for them to carry out that ministry.

The Kannegieters can be reached at their home at R.R.1, Jordan, L0R 1S0.

Church renewal focus of WEF

Marian Van Til

AMERONGEN, The Netherlands (EP) — A long-awaited Commission on Church Renewal was launched here in June by the World Evangelical Fellowship (WEF). The action was taken by a two-year-old steering committee formed to lay the groundwork for such a renewal commission.

The commission hopes to assist local churches and denominations in renewal: it wants to serve as a network for information, to "define issues," seek biblical guidelines, articulate consensus (among churches), and develop resources which will "facilitate the renewal process," says a WEF report.

The modern little red hen

Once upon a time, there was a little red hen who scratched about the barnyard until she uncovered some grains of wheat. She called her neighbours and said, "If we plant this wheat, we shall have bread to eat. Who will help me plant it?"

"Not I," said the cow.

"Not I," said the duck.

"Not I," said the pig.

"Not I," said the goose.

"Then I will," said the little red hen. And she did. The wheat grew tall and ripened into golden grain. "Who will help me reap my wheat?" asked the little red hen.

"Not I," said the duck.

"Out of my classification," said the pig.

"I'd lose my seniority," said the cow.

"I'd lose my unemployment compensation," said the goose.

"Then I will," said the little red hen, and she did. At last it came time to bake the bread. "Who will help me bake the bread?" asked the little red hen.

"That would be overtime for me," said the cow.

"I'd lose my welfare benefits," said the duck.

"I'm a dropout and never learned how," said the pig.

"If I'm the only helper, that's discrimination," said the goose.

"Then I will," said the little red hen. She baked five loaves and held them up for her neighbours to see. They all wanted some and, in fact, demanded a share. But the little red hen said, "No, I can eat the five loaves myself."

"Excess profits!" cried the cow.

"Capitalist leech!" screamed the duck.

"I demand equal rights!" yelled the goose.

And the pig just grunted. And they painted "unfair" picket signs and marched round and round the little red hen, shouting obscenities.

When the government agent came, he said to the little red hen, "You must not be greedy."

"But I earned the bread," said the little red hen.

"Exactly," said the agent. "That is the wonderful free enterprise system. Anyone in the barnyard can earn as much as he wants. But under our modern government regulations, the productive workers must divide their product with the idle."

And they lived happily ever after, including the little red hen, who smiled and clucked, "I am grateful. I am grateful." But her neighbours wondered why she never again baked any more bread.

From the minutes of the 1975 Annual Meeting, Penwalt Corporation

The wrong address

Rev. Hans Uittenbosch

Every year I get a number of cards, letters and telegrams which really have been misdirected. They are notes of thanks from Masters and Crew members on a variety of ships which have received your Christmas parcel.

I'd like to redirect this mail. It should encourage you.

Here are but a few samples:

"... where names and addresses were supplied we will be writing to them directly and individually, but we ask you to say a BIG THANK YOU and convey our warmest wishes for the New Year to all the anonymous donors."

Letter m.v. CP Ambassador

"... old and young seamen alike appreciated the speech and certainly the parents. We all thank you for that."

Card m.v. CMB Europe

"Thank you very much for all the gifts and Christmas cards that you sent to us, and to your brother Sam Dykstra ..."

Card m.v. Ragni Bergen

"We were very pleased to receive the gifts. Even more the wishes and thoughts behind the presents were very, very much appreciated." Please will you give our best wishes and a big thank you to all those concerned with the chosing, buying, wrapping and delivering of the parcels, not to mention the children who sent the very pretty cards and messages."

Letter m.v. Rebekahhomah

Since a number of ships return repeatedly to Montreal, I have the priviledge of hearing the personal appreciation expressed, often in halting English but wrapped in genuine emotion.

We always ask ourselves towards the end of November what we have unleashed with this venture. Think of the logistics for a moment:

- 55 different churches and church groups got into the act of preparing and shipping parcels made by:
- 1,875 individuals, whose parcels ended up on:
- 67 ships travelling all over the world.
- A complete New Testament or a section of it accompanied nearly every parcel together with a:
- different letter to every ship directing the members of the crew to the Christmas Gospel as well as to some other and harder "pills to swallow" in that same Book of Good News.
- Starting on November 14, we didn't finish until December 31, bringing your parcels on board. At this end there are only my wife, Mrs. Uittenbosch, Assistant-Intern Clarence Witten and myself.

What an opportunity and privilege to be able to reach out to Egyptians, Greeks, Filipinos, Koreans, Singaporeans, Finnish and a dozen other nationalities. In fact, on some ships there are more than a dozen nationalities represented.

People are touched in a very special way by this presentation. For some of them it is the first ever that they are "remembered" in a special way. What is more, some *do* understand that through it all, we seek to make "visible" the love of HIM, about whom this busyness every year again is really all about.

Rev. Uittenbosch works in Montreal, Quebec, on behalf of The Ministry To Seafarers of the Christian Reformed Church.

See page 14 for how you can help.

Christmas Liturgies:

English: *"Come, Thou long-expected Jesus"*
by Mrs. H. Donkersteeg and Mrs. J. Oosterhof

Dutch: *"Hij Komt, Hij Komt"*
by Mrs. N. Van de Graaf

Price: 35¢ per copy, plus $1.00 for postage

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CANADIAN FEDERATION OF CHRISTIAN REFORMED WOMEN
P.O. Box 335, Grimsby, ON L3M 4H8

Praising God in music

... continued from page 10.
through musical creativity Reformed churches will be stimulated to greater activity in proclaiming the Gospel, and the spiritual life of the individual believer will be deepened, in accordance with the words of Psalm 150:

Praise the Lord
praise him in His mighty heavens.
Praise Him for His acts of power;
praise Him for His surpassing greatness.
Praise Him with the sounding of the trumpet,
praise Him with the harp and lyre,
praise Him with tambourine and dancing,
praise Him with the strings and flute,
praise Him with the clash of cymbals,
praise Him with resounding cymbals.

Let everything that has breath
praise the Lord.

Praise the Lord.

Marguerite Witvoet is a student of Art and Music at Calvin College, Grand Rapids, Mich. She is from St. Catharines, Ontario.

The family in an individualistic society IV

A response to Gordon's and Dobson's view of child rearing

Harry Van Belle

What strikes me immediately about Gordon's and Dobson's view is their obsession with the parent-child relation as a conflict or a power struggle. Gordon's point is that there need not be conflict if parents just give up their parental authority. And Dobson's view is that the struggle is inherent to the relation and that parents must win it at all cost or else they abdicate their parental authority.

I do not experience my relation to my children as a power struggle. Our relationship does at times degenerate to that, but normally, when things are right, I experience it more as a relation of mutual complementariness between different people belonging to the same family. Like the picture of I Corinthians 12, we are members of the same body and we mutually need each other's uniqueness to be. My children need me to be a parent or else they cannot be my children, and I need them to be my children or else I cannot be their parent. Normally that is how it is for us, and between us. What I miss in both Dobson and Gordon is a description of *normal* family life.

Preoccupied with power

For that reason they remain preoccupied with the exercise of power. They both exercise power because both have a "method," a "way in which" you do something unto (i.e. exercise power over) someone else. They both want to *train* people, (i.e. they both feel that people are not doing things right. They both want to correct and when you want to correct, you want to exercise power). The difference between the two is that Gordon wants to train parents to give up their power and Dobson wants to train children to give up their power.

The problem is, I think, that both are caught in a secular view that restricts itself to parents and children only. In that they reflect the basic perspective of most theories of child rearing and child development. That perspective is one of a struggle between "nature" and "culture." Nature is usually thought of as something that develops of itself, naturally, like a seed that has within itself the potential to blossom into a beautiful flower. It grows itself, provided the conditions are right. "Culture" usually refers to taking something that is naturally there and shaping it, moulding it into something else, something better, like taking wood and making a beautiful chair out of it, or, to stay with the flower image, *cultivating* flowers via seed selection and pruning to make more beautiful flowers out of them.

"Nature" vs. "culture"

In childrearing theories, children are usually seen as representatives of nature, as beings that either grow or that need to be shaped and moulded into adult persons. Parents are usually seen as representatives of culture. They cultivate, they mould, they shape children as natural beings into representatives of a culture that has certain values.

It takes power over someone to "cultivate" that person. Gordon says to parents: give up your power to cultivate. Children don't need it. They grow themselves. Become natural like your children. Children have needs and they know how to fulfil these needs naturally. You too have needs to be fulfilled. What matters is that both of you provide each other with the right conditions to fulfil those needs and nature will do the rest.

Children have needs that parents can fulfil and parents have needs that children can fulfil. As a statement of fact, I can't quarrel with that. But Gordon says more than that. He also says that parents ought to listen actively to what children *think or feel* they need and conduct themselves accordingly. I.E., within the bounds of possibility we as parents should also give our children what they *want*. Gordon identifies children's needs with what they perceive to be their needs, or, with what they want.

Wants equal needs?

The question is however, is giving children what they want, giving them what they need? Could not giving them what they want obstruct their getting what they need? Example: It is Halloween night. Mary has brought home a big bag of goodies. She wants to eat them all, right then and there. Is this what she needs? What is good for the child? Gordon would say: That is a question of value which should be determined solely by the child.

But should we not put limits to Mary's wants in this case? Will she not end up tomorrow with a horrendous stomach ache and later with rotten teeth if we don't? Gordon, if he were consistent, would have to say: No, no limits; they obstruct the child's growth.

"What I miss in both Dobson and Gordon is a description of normal family life."

Dobson, on the other hand, would argue that, of course you limit Mary's wants. That is the whole point of childrearing. It solely consists of disciplining the child, steering him or her; shaping, moulding. Would that children were only passive lumps of clay! Then we could shape them according to our patterns, our values. But no; children *want* things, they have a *will*, they are headstrong, they want it *their* way; they have a wild streak in them, which, if not attended to will make them grow up wild. So we should break their will. Parenting is a life-long struggle to get children to follow your pattern, to live, to behave according to your values. The methods he advocates in *Dare to Discipline* are two: spanking and conditioning, and in *Hide or Seek*, a whole grab-bag of methods all with the aim to inculcate the right values in the child.

Professionals have the answers

So for Dobson, parenting is a pretty responsible and complex task, and not every parent by him- or herself is up to the task. Parents don't always have the right method of cultivating the child.

That is where the professionals come in to help them. They have answers for every question parents may have. I certainly admire Dobson for the many answers he gives. I have watched a number of his films, read many of his books, and am impressed by his sensitivity to the problems of present-day parents and children. He also has many good common sense answers for parents. I can well imagine that his message appeals to you. I also think this is due to his Christian background. Because of it, he is less of a "one issue" man than Gordon.

The fact that *Hide or Seek* at times contradicts what he says in *Dare to Discipline* does not bother me much. It tells me that as a Christian he does not believe in his method as Gordon believe in his.

Parents who discipline never wrong?

Nevertheless, what bothers me about Dobson is that the parent *vis a vis* the child can not ever be wrong, as long as he disciplines the child. A parent can only discipline a child (which is right) or not discipline him (which is wrong). But a parent can not discipline his children wrongly.

God, religion, and the Bible all are on the side of the parents in Dobson's books. Children need to be corrected (presumably because of their evil wants). But isn't there ever a time when what parents want is wrong? If so, according to what criterion are they wrong? And don't parents ever need to be disciplined? If so, by whom?

Earlier I said that I miss in both Gordon and Dobson a descri ion of *normal* family life. By that I mean that neither gives us a norm for being a child or for being a parent. God *calls* children and parents alike. He gives children the office of childhood and parents the office of parenthood. He gives us periods of time in our life in which He asks us to *live out of and in accordance with* a specific childhood calling and a specific parenthood calling. For that reason the discussion on parent-child relations is not one of *who* is right, but *what* is right? What, according to *God* is childhood, is parenthood? Would that not settle the questions about what children and parents need and what is good for them? And would that not place *proper* limits to parents and children alike?

Norms for childhood, parenthood

Parents indeed have the calling to discipline children, but discipline must clearly be an act of caring, done out of love for the childhood of children. And children must indeed honour their parents but only out of reverence for parenthood, and not to condone everything parents do. I ask my children to honour me in two ways: to obey me when I am right and to criticize me when I am wrong. My children have the right and the responsibility to ask of me

Continued on page 14 ...

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Where you can help

Hans Uittenbosch

There is a way in which you can participate in bringing Christmas greetings to the countless seafarers who are away from home, at sea, during Christmas. It is by:

PREPARING A CHRISTMAS-GIFT-PARCEL

What should a Christmas-Gift-Parcel contain? So as *to be sure* that every parcel is of about the *same value*, and so as to facilitate shipping, allow me to suggest that you obtain from a local shoe-store an empty children's shoe box.

A. It is suggested that each box contain at least *one* item of some value, for example:
— a pair of socks, or a scarf, or pair of gloves or a toque, tie, set of cuff-links, bath towel or some after shave lotion, etc.

B. It is further suggested that each box contain *as well:*
— a set of airmail envelopes (with or without a writing pad), and
— a package of candy, chocolates or nuts.

C. Should you wish to enclose one or two other small items such as:
— a clothbrush, shoe-shine kit, miniature clothing-repair-kit, etc. *besides* the suggestions found in A. and B. above — you should feel free to do so.

D. Finally, I encourage you to enclose a card. You will want to put your name and address on that card, as well as a few words of what Christmas means to you. You may get a reply if the recipient is able to communicate in English.

Please note carefully:

Kindly wrap each parcel attractively and firmly. Do *not* attach anything on the outside. When you mail parcels in lots (together with other parcels in big boxes), please make sure you mark clearly on the outside of the big boxes *how many* parcels are enclosed. Your parcels should teach me by **December 1** at the *latest*.

Mailing instructions:

1. **By mail:** (the costliest way) send parcel(s) to: Rev. H. Uittenbosch, c/o The Seafarers Center, 201 Rue De La Commune Ouest, Montreal, Quebec H2Y 2C9.
2. **By Voyageur Bus:** ship to same address as above and mark clearly telephone numbers 844-1476 or 684-0345. Ship to the *Montreal Downtown* Voyageur Bus station. They will phone me and I will pick up.
3. **By Truck:** ask the driver to drop the parcels off *Westbound* at the Petro Canada Station on Highway 40 (Exit 55). Right at the intersection on the service road off Trans Canada Highway and Blvd. Des Sources.

The family in an individualistic society

... continued from page 13.

whether I am living up to my calling of parenthood and if it appears that I don't, they can expect me to repent. This kind of honour to be by my children allows me to apologize. I don't have to be perfect to be respected and obeyed by them.

I also miss in Gordon and Dobson a clear normative description of the parent-child relation. First, as I have already mentioned earlier, as regards the reciprocal nature of parenthood and childhood. Bluntly put, it is a lie that the parent-child relation is normatively one of conflict. Parents and children *need* each other.

Secondly, normatively speaking, the parent-child relation is a dynamic relation. It changes as children and parents develop. This means that parents ought to relate differently to their children as they mature. Young children do not yet have the competence to decide what they need. That's the time when parents call the shots and do so relatively easily.

But as the child matures, and becomes more and more competent to govern his or her own affairs, you have *normatively* less and less to say over him or her. In the later years, you do more discussing with your children à la Gordon and less telling à la Dobson. Dobson recognizes this as a matter of fact in *H. or S.*, but he does not give us a normative rationale for it. I say that this state of affairs is inherent in the normative character of child development.

Confusing "calling" and the "ideal"

My last point has to do with the fact that many theorists (Dobson included) implicitly confuse calling/office and *ideal*. This has as a direct result that children and parents often experience feelings of inferiority.

An ideal is something that we hold up to ourselves and each other as a pattern, a blueprint to strive after, but which per definition we never achieve. Thus we hold up to ourselves and our children the ideals of being good parents and good children. If we view the office of parenthood and childhood as ideals we will feel perpetually inferior because we cannot attain it. Ideal parents and children are perfect, but practising parents and children are per definition, imperfect. Because both of them are still learning, neither of them ever feels they fully realize their calling.

The glory of Christian nurture

God's calling of childhood and parenthood are not ideals however. Rather, they are *principles*, i.e., beginnings, *first* things, things you start with, things you live *out of*, rather than *unto*. Also, the callings of childhood and of parenthood are first of all *abilities*, not obligations.

At the beginning of his or her life, God gives the child the office of childhood and says: Here, work out your calling. Live with it. And He does the same with parents at the beginning of parenthood. If you look at your calling of parenthood as an ideal, you will live your parenthood with a perpetual fear of failing. "Did I do this right?" No I failed again! If you see it as a principle and as an ability, you will live your parenthood as a challenge to see how good a parent you can become. And when you fail in this, you don't despair because you know Christ will pick up the pieces after you. That, I think, is the glory of Christian nurture.

Dr. Van Belle teaches psychology at Redeemer College, Hamilton, Ontario.

Halloween — It's fun, so why not?

... continued from page 11.

4. Our children must also learn that in Christ we are not only a new creation set in freedom, but we are also set apart to do the will of God. They are not exempt from this just because they are "innocent." You may think that Halloween activities will not influence them. Do not underestimate the power that Satan has to play on your child's spiritual sensitivity.
5. Being Christians of the Reformation should inspire us to reform society and not let society reform us and our children. On October 31, one man posted 95 theses on the door of a church, which changed the course of history. Let us also continue to reform; prayerfully.

Let me suggest alternate ways of dealing with Halloween:
1. A letter writing campaign in local newspapers, discouraging the practices of Halloween would be helpful. It is legitimate to complain about the use of witches and spirits in advertisements. In addition, the increasing amount of poisoned treats at Halloween will probably get worse with the decreasing moral standards society. A letter to an editor might warn less watchful parents about the dangers of soliciting from strangers.
2. Encourage young children, with adult supervision, to go out for UNICEF. (CRWRC or the Mennonite Central Committee may be other alternatives) For many years now, young children have gone out to collect funds for UNICEF (or United Nations organization) in orange and black boxes. These funds are used to distribute food to malnourished children all over the world.
3. For older children, other creative ways of by-passing "going out for trick or treats" can be invented. Let children have a party with their friends. Games and alternate "treats" can be provided that evening and creating a lot of fun for you and your children.
4. How do we deal with those who go out for Halloween? Giving natural foods such as dried fruits or nuts are viable alternatives to candy. These are much healthier for the children-consumers who come to your door.
6. Since this is Reformation Day, however, there are many options to making it a real celebration of what God has done with His church. The Reformation was an event that happened 400 years ago. But its effects are still being felt, especially by the Roman Catholic Church, in the twentieth century. Slowly, that part of Christendom is also reforming. Thanksgiving to God can certainly be given for this.

Requesting a worship service of thanksgiving on this evening would certainly be in order. Following this festive service, family and friends could come together to continue the joyful celebration. We can make this more of a day of thanksgiving than we currently do and thus keep a positive tradition of the Reformation alive for our children.

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Thanks

WEEBER-SMIT: Great is Thy faithfulness O God our Father!
We had a beautiful celebration of our 55th wedding anniversary and express our sincere thanks to our children, grandchildren and also our friends from far and near for their gifts, flowers, cards and personal congratulations. Thank you very much and may God bless you all.
Mr. and Mrs. H. Weeber, Brampton, Ont.

ZIETSMA: We wish to express our sincere thanks for the beautiful day prepared for us by our children and grandchildren at the occasion of our 40th wedding anniversary. Also thanks to all our relatives and friends who came out to celebrate with us and for the many cards with good wishes. Above all we thank and praise our heavenly Father who has blessed us so abundantly.
Ulbe and Elisabeth Zietsma, 161 Wellington St., Mt. Brydges, ON N0L 1W0

Births

BOOY: Once again we thank our heavenly Father for blessing us with another son whom we named JOSHUA STEPHEN. He was born on September 1, 1985, and his proud parents are Steve and Sylvia. He is a welcomed brother for David and Derek. Joshua is the 26th grandchild for Mr. and Mrs. E. Huizinga of Brampton and the 12th grandchild for Mr. and Mrs. D. Booy also of Brampton.
Address: 186 Bay St., Woodstock, ON N4S 3L2

BOTH: We rejoice and are grateful to God for a little miracle, JARED PETER, born July 25, 1985.
"Thou art He who took me from my mother's womb; my praise is continually of Thee." (Ps. 71:6)
A wee brother for Marianne and Suzanne. A new grandson for Mr. and Mrs. Jas. Bergstra of R.R.1, Shallow Lake, Ont., and Mr. Dirk Both of R.R.4, Jara, Ont.
Dick and Mary Both, c/o CRWRC, BP 1693, Port-au-Prince, Haiti.

BRINK: "Glorify the Lord with us, let us exalt His name together!" (Ps. 34:3)
With thanks to God, John and Mary, joyfully announce the birth of another precious, healthy daughter, CHERYL ANNE, born September 25, 1985, weighing 7 lbs. 9 oz. She is eagerly welcomed by Jason, Melanie and Lisa. Cheryl is the 29th grandchild for Mr. and Mrs. J. Brink of Newcastle, Ont., and the 11th for Mrs. M. Vogel of Orono, Ont.
1404 Leonard Ave., Cornwall, ON K6J 1M8

Send in your ad typed, to ensure that it will be placed with no errors.

Births

DEGROOT: With praise and joy, we, Howard and Evelyn give thanks to the Lord for entrusting to our care our first child, RACHEL LEANNE, born September 26, 1985, weighing 7 lbs. 7 oz. She is the 12th grandchild for Mr. and Mrs. Cor DeGroot and fourth grandchild for Mr. and Mrs. Herman Kraayenbrink. She is the 28th great-grandchild for Mrs. Jantina DeGroot and 42nd great-grandchild for Mrs. Frederika Kraayenbrink.
Address: 78 Tunis Ave., Sarnia, ON N7S 1M6

LAMMERS: With praise and joy, we give thanks to the Lord for entrusting to our care a son, BRENT DAVID, on September 27, 1985. A brother for Kimberly Diane. Fifth grandchild for Mr. and Mrs. Dick Oost of Beamsville, Ont., and second grandchild for Mr. and Mrs. Arie Lammers of Beamsville, Ont.
Art and Martha Lammers (nee Oost), Box 237, Winona, ON L0R 2L0

VANDER MUNNIK: Herman and Mary thank the Lord for the safe arrival of a healthy girl, ANNA MICHEL, born October 1, 1985: Sister for Pauline and Jeremy. Granddaughter of Mrs. J.C. Vander Munnik and Mr. and Mrs. J. de Kok.
11 Willow Ave., Cambridge, ON N1R 2Z2

LANGENDOEN-LUCHIES: With thankfulness to God, who made all things well, Cor and Dien Langendoen and Bill and Betty Luchies are proud and happy to announce the birth of their first grandchild, DANIELLE ELIZABETH, a precious daughter born to André and Karen Langendoen on September 15, 1985.
Home address: 2400 New St., Apt. #411, Burlington, ON L7R 1J8

Marriages

BERGSHOEFF-FEDDEMA: Mr. and Mrs. John Bergshoeff announce with joy, the forthcoming marriage of their daughter, DONNA LEAH to HAROLD-JOHN, son of Mr. and Mrs. Peter Feddema. The wedding ceremony will take place, D.V., on November 9, 1985, in the Fruitland Chr. Ref. Church at 4 o'clock, Rev. John De Vries officiating.
Future address: Mud St., R.R.#1, Grimsby, ON L3M 4E7

VAN VLIET-HOVING: Mr. and Mrs. Adrian van Vliet of Rexdale, and Mr. and Mrs. Marcus Hoving of Holland Marsh are happy to announce the forthcoming marriage of their children, DIANE and BASTIAAN. The ceremony will take place, the Lord willing, Saturday, November 9, 1985, at 1:30 p.m., Second Chr. Ref. Church of Toronto. Rev. G. Martin and Rev. H. Bruinsma will be officiating.
Future address: 13 Child Dr., Aurora, ON L4G 1Y4

Anniversaries

1960 October 22 1985
"Praise be to the Lord, to God our Saviour, who daily bears our burdens." (Psalm 68:19)

GERRIT and RIET VAN BRENK
(nee Jol)

With great joy and thankfulness to God, we were privileged to share in the celebration of our parents' 25 wedding anniversary. We pray that the Lord may give them many more years of health and happiness together.
With much love from your children:
Jacqueline & David Ayer — Ottawa
Gwen — at home
Mary — at home

Anniversaries

Bowmanville Bowmanville
1960 November 4 1985
It is with thankfulness to the Lord that we announce the 25th wedding anniversary of our parents,

RIENK and TINA FEDDEMA
(nee Kruys)

It is our prayer that the Lord will continue to bless and keep them in the years to come.
With love:
Simon & Shirley — Scarborough
Barbara — Calvin College
Wilma — at home
Raymond — at home
Jennifer — at home
You are cordially invited to share in this celebration on Saturday, November 2, 1985, at 8:00 p.m. in the Knox Christian School, Scugog St., Bowmanville, Ont.
Home address: 68 Prospect St., Bowmanville, ON L1C 3H2

1960 November 3 1985

Rev. HENRY and PATRICIA GETKATE
(nee Vanderheide)

We thank God that He has shared with us, as a family, along with our friends, the celebration of our parents 25th wedding anniversary. May God continue to bless our special parents for many more years.
Congratulations Mom and Dad! Thanks be to God!
Wedding text: 1 John 1:7.
With love, the children and grandchild:
Liana
Glenda; Arend
Trish
Johanna
Home address: 36 Coverdale Ave., Cobourg, ON K9A 4H3

1945 October 20 1985
With joy and thanksgiving to the Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

EGBERT and MARY JANSEN
(nee Lamain)

It is our prayer that the Lord will continue to bless you with His word and spirit, and keep you in His care in the days that lie ahead as He has done in the past.
Lots of love always:
John & Betty Jansen; Ben, Shirley, Michael, Brian — Vineland Sta., Ont.
Pauline & Albert Bennink; David, Allison — Smithville, Ont.
Neil & Sophie Jansen; Chris, Helena, Alison, Carla — Richmond, B.C.
Margaret & Dave Raymond; Jamie, Rebecca, Ashley — Waterford, Ont.
Nellie & Hans Overduin; Joel, Steven, Martin, Rachel — Allendale, Michigan
Ed & Triv Jansen; Kevin, Theresa, Kimberly, Elaine — Vineland, Ont.
Henry & Lucy Jansen; Erin — Grand Rapids, Mich.
Home address: 15 Lessor Blvd., Apt. 811, Grimsby, ON L3M 3T2

Koudekerk a/d Rijn Harrietsville
1950 November 1 1985
"Return home and tell how much God has done for you." (Luke 8:39a)
With thankfulness to our God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,

GERARD and ANNIE REYNEVELD
(nee van Leeuwen)

As children we would like to thank you for showing us God's love. He has blessed you in the past and we pray that God will bless you and us in the future.
Your children and grandchildren.
Friends and relatives are invited to an open house Saturday, November 2, 1985, D.V., from 3:30 - 5:30 and 7 - 9 p.m. at Aylmer Chr. Ref. Church.
Best wishes only.

Anniversaries

Burlington Waterdown
1960 November 4 1985
"I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." (Ps. 121:1,2)
With joy and thanksgiving to our God, we are happy to announce the 25th wedding anniversary of our parents,

JACK and TEUNIE VAN ECK
(nee Van Harten)

We as their children thank the Lord for all the blessings He has given them. It is our prayer, that the Lord will continue to bless and keep them in His care for many more years to come.
With love and congratulations from their children:
Dianna — at home
Jo-Ann — at home
Open house on Saturday, November 9, 1985, from 8-10 p.m. in the Dundas Calvin Chr. School, Ofield Rd., Dundas.
R.R.1, Waterdown, ON L0R 2H0

Obituaries

On Monday, October 7, 1985, the Lord called unto Himself our colleague and friend,

HANK FOHKENS

at the age of 55.
We pray that God will comfort and strengthen, Hilda, his wife, and his children.
The board of Lakewood Christian Campground.

BERNIE VERSCHOOR
11 Nov. 1942 — 4 Oct. 1985

Bernie was called by Jesus to take up residence in the place of many mansions which are prepared by Jesus for those who are saved by grace through faith in Him. Rev. John Jongsma of Brantford, Ont., spoke comfortingly and reassuringly on that theme from John 14:2.
Funeral arrangements by the Wm. Kipp funeral home, Paris, Ont. Interment at Paris cemetery.
Beloved husband of Martha Verschoor (nee Elgersma) and father of Dan, Donna, Susan and Tammy.
Predeceased by his father Dick,
Son of Joanne & Bart Kronemyer.
Son-in-law of Melvin & Alice Elgersma — Brampton, Ont.
Brother and brother-in-law of:
Ina Vanderkruk — Waterdown, Ont.
John & Mary Verschoor — Hamilton, Ont.
Jake & Jeanne Verschoor — Hamilton, Ont.
Liz & Leo Vis — Smithville, Ont.
Martha's side:
Sylvia & John Dykstra — Cayuga, Ont.
Steve & Jenny Elgersma — Dunnville, Ont.
John & Lynne Elgersma — Cayuga, Ont.
Andy & Joanne Elgersma — Wisconsin Rapids, Wis.
Leo & Alice Elgersma — Cayuga, Ont.
Tena & Otto Kiers — Caledonia, Ont.
Jane & Dave Hadden — London, Ont.
Ray & Gerda Elgersma — Hagersville, Ont.
Helen & Brian Cowan — Jarvis, Ont.
and nieces and nephews.

"Blessed are the dead which die in the Lord." (Rev. 14:13)
"A father of the fatherless, a defender of widows, is God in His holy dwelling." (Psalm 68:5)
"But be sure to fear the Lord and serve Him faithfully with all your heart; consider what great things He has done for you." (1 Sam. 12:24)

Obituaries

The Lord called home at his appointed time on September 24, 1985, our loving father, grandfather and great-grandfather,

SIETZE DAM

in his 90th year.
Beloved husband of the late Geeske Slagter.
Dear father of:
Bert & Stien Gorter — Troy
Frank & Verna Dam — Goderich
Dear Pake of seven grandchildren and ten great-grandchildren.
His favourite hymn was Gezang 27, vs. 1 & 2, "Daar is de vreemd'ling schap vergeten; en wij, wij zijn in 't Vaderland!"
Shalom Manor, Grimsby.

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day." (II Timothy 4:7,8a)
Sure of her salvation through Jesus Christ her Saviour, our beloved wife, mother, and grandmother,

SAAPKE (Sally) VANDER TIL
(nee Smids)

received that crown of glory on Sunday, September 29, 1985, when she left us at the age of 57, and went to her eternal home.
We are thankful to the Lord for the 34 years He gave us together and blessed our marriage so abundantly.
The funeral service was held from the Wyoming Chr. Ref. Church on October 2, 1985, at 2:00 p.m., with Rev. William Renkema officiating.
Gratefully remembered and sadly missed by her loving husband, children and grandchildren:
John Vander Til — Camlachie, Ont.
Eno & Rita Vander Til; Jeffrey, Sara, Stephanie, Renee — Port Lambton, Ont.
Hilda & John Sipkens; John, Shelley, Scott, Kyle — Wyoming, Ont.
Florence & John Lindeboom; Sheila — Wyoming, Ont.
Cathy & Rick Hiemstra — Aylmer, Ont.
Janet & Graham Saarloos; Nathan — Aylmer, Ont.
Grace & Mike DeBoer; Wayne — Wyoming, Ont.
Emily Vander Til — at home, & fiance Pat Dam
Home address: R.R.#1, Camlachie, ON N0N 1T0

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59 Beech St., St. Catharines, ON L2R 2B8
Telephone: (416) 682-2157

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AYLMER: Immanuel Christian School will have a teaching position open at the **grade 3 and 4** level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy VanderPloeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6.

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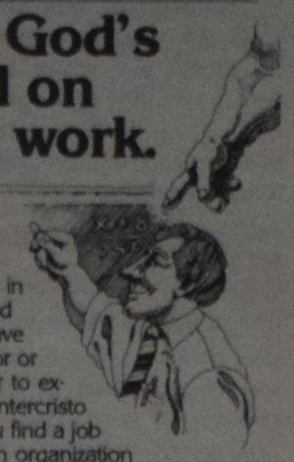

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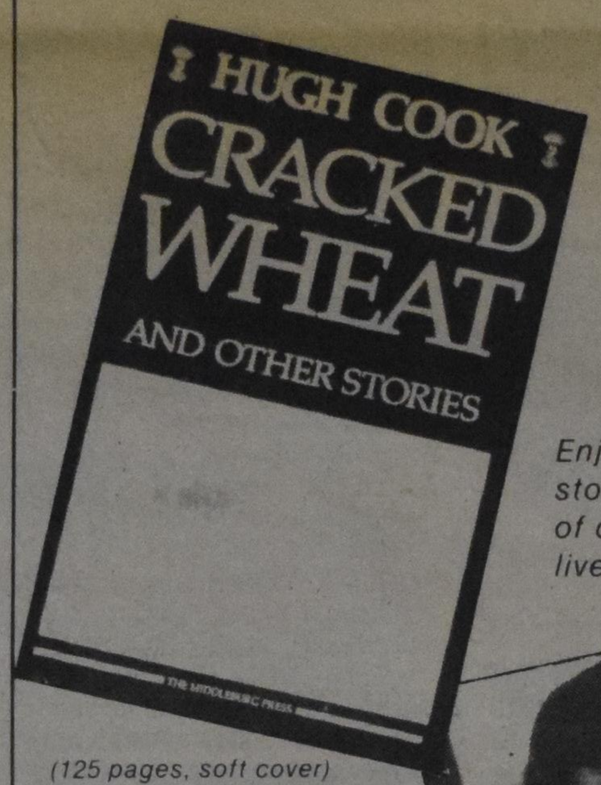

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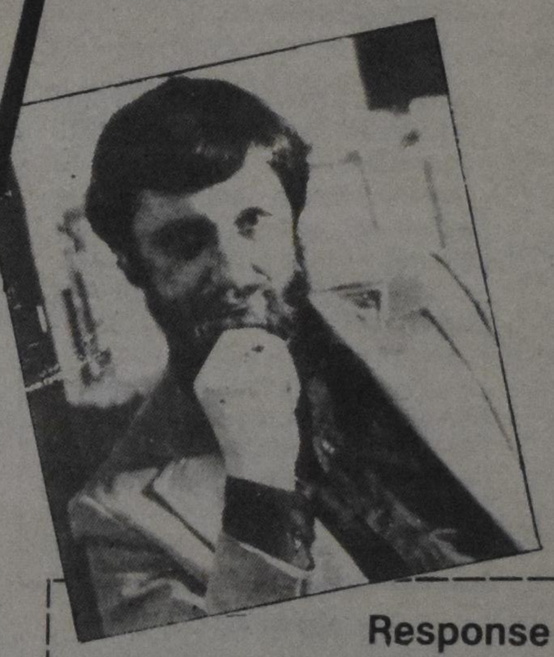

Mr. Cook is an Associate Professor of English at Redeemer College in Hamilton, Ontario

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Events

CALENDAR of events

Oct. 26 Organist John W. Vandertuin in recital at St. James United Church, **Simcoe,** Ont., at 8 p.m.

Oct. 26 Anniversary celebration of the **Lacombe,** Alta. Christian School (40th) in conjunction with the anniversary of First CRC of Lacombe (50th). For info. contact Betty Weenink at 403-885-4396.

Oct. 26 Bazaar at Trinity Chr. School, 650 Walker's Line, **Burlington.** Opens at 11 a.m. with a fashion show and finishes with an auction in the evening.

Oct. 27 Huguenot's Commemoration service at St. Andrew Church (King and Simcoe St.), **Toronto.** Guest speaker: Rev. David Craig, teacher of Systematics and Reformation History.

Oct. 27 Piano and organ recital by Janet Vanderspek (piano) and Adriaan Bakker (organ) at Trinity United Church, **Ingersoll,** Ont., starts at 8 p.m. Tickets: $4.00. Proceeds: John Knox Christian School Music Dept.

Oct. 31 Redeemer College Third Annual Senior Citizens' Day; starts at 10 a.m. All seniors are invited. Lunch at $5.00 per person. Phone (416) 549-8024 if you plan to attend.

Nov. 1 The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."

Nov. 1 Van Halsema comes to Reformed Church (Vansickle Rd.), **St. Catharines,** Ont. at 8 p.m. Ages 18 to 90.

Nov. 2 Back to God Hour Rally in St. George's Cathedral, King & Church, **Guelph,** Ont., at 8 p.m. Speaker: Dr. Juan Boonstra. Special music: Choirs and Brass directed by Leendert Kooij,

Nov. 2 Sarnia Christian School Annual Bazaar. Major auction of brand new merchandise. At the school, 1273 Exmouth St., **Sarnia,** Ont.

Nov. 5-16 CSS's Harry Houtman in Edmonton, northern B.C.

Nov. 8-10 Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.

Nov. 8-9 All-Alberta Diaconal Conference Meeting starts 7 p.m. Friday and 7:45 a.m. Saturday at Emmanuel CRC, **Calgary,** Alta. Theme: "The Deacon's Role in Social Justice Issues." Speakers: Gerald Vandezande and CRWRC's John De Haan. For info. contact John Brander or Jake Kuiken, c/o Emmanuel CRC, Calgary, Alta.

Nov. 9 Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Ref. Church, 506 West St., **Brantford,** Ont.

Nov. 9 Annual Bazaar of John Knox Christian School, 1884 Lakeshore Rd., W., **Clarkson,** Ont., 10 a.m.: Children's Fashion Show, 6 p.m.: Auction. For info. call (416) 822-8131.

Nov. 10 Dutch-Canadian Remembrance Service to commemorate the liberation and the end of W.W. II. Time: 11 a.m. at St. Giles' United Church, Main St., E., & Holton Ave., **Hamilton,** Ont. Music: "The Ambassadors."

Nov. 15 Remembrance Day Concert at 7:30 p.m. in Grace United Church, **Dunnville,** Ont.

Nov. 15 Curriculum Development Centre Annual Public Meeting. Topic: "How do you learn?" led by Agnes Struik at Redeemer College, 467 Beach Blvd., **Hamilton,** Ont. at 8 p.m. (membership meeting starts at 6:30 p.m.).

Nov. 15-17 Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.

Nov. 16 Van Halsema comes to First CRC, **Sarnia,** Ont. Ages 18 to 90 are welcome. Starts at 8 p.m.

Nov. 16 Organ concert by Andre Knevel at Christ Church Cathedral, James St., **Hamilton,** Ont., at 8:15 p.m.

Nov. 16 Men's Conference at Camp Shalom from 9 a.m. till 3 p.m. Theme: "Building the Body of Christ." Special speakers: Bob Dryburgh and George Magee. For info. write 221 Worthington Ave., London, ON N5Z 4H9 or phone (519) 686-4577.

Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Nov. 22 Van Halsema comes to the Chr. Ref. Church, **Clinton,** Ont., at 8 p.m. Ages 18 to 90.

Nov. 25 Slide presentation on Rev. J. Quartel's forthcoming trip to Israel at 8 p.m. at Faith CRC, 2265 Mountain Side Dr., **Burlington,** Ont.

Dec. 7 Dutch carol sing-along at 7:30 p.m. in the First CRC, **Hamilton,** Ont.

Dec. 21 Christmas Candle Light Service at 8 p.m. in the First CRC, **Hamilton,** Ont.

Oct. 3 - Nov. 21: "Christian Responses to Contemporary Issues," 8-part series sponsored jointly by The King's College and St. Stephen's College in **Edmonton,** Alta. at 7:30 p.m. each evening. Call The King's College for details 428-0727. Oct. 3 "The Lion The Witch and the Worldview;" Oct. 10 "Being a Christian in the Modern World: Does it Make Any Difference"; Oct. 17 "Feminist Theology: Another Faith View"; Oct. 24 "Censorship and Schools"; Oct. 31 "Christian Responses to Personal Tragedy"; Nov. 7 "Environmental Dilemmas"; Nov. 14 "Justice and Peacemaking in a Global Village"; Nov. 21 "Metaphors to Live [and Die] By".

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Nov. 1	Tues. Oct. 29	Thurs. Oct. 24-8:30a.m.	Wed. Oct. 23-8:30a.m.
Fri. Nov. 8	Tues. Nov. 5	Thurs. Oct. 31-8:30a.m.	Wed. Oct. 30-8:30a.m.
Fri. Nov. 15	Tues. Nov. 12	Thurs. Nov. 7-8:30a.m.	Wed. Nov. 6-8:30a.m.

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Rev. Jack Quartel (416) 335-0237
Mary Paul, Waterdown Travel (416) 689-7388

Let's Play Chess

P. Layer

THE SUMMER LADDER

Contestants	Problems:	#1056	#1057	#1058	#1059	Sub. Total	Prev. Total	Total
	Points:	3	2	3	3	11	Total	
K. Amsinga (X)		3	2	3	3	11	39	50
J. Wilms (VIII)		2	2	-	-	4	18	22
G. Bloemendal (III)		-	2	-	3	5	10	15

Comments

The Summer Ladder has shrunk to 3. The three-some problems #1057-59 were tricky to find, even though the theme was obvious. How does one get to the position of #1057 in order to mate in 2? We hope to see all of the ladderites back again soon.

Solutions to the Summer Series

#1056 (Game) 1. N-N5 threat: 2. Q-R6 and 3. QxP mate
1. --, B-K1 2. B-B3 threat: 3. B-K4 and 4. BxP mate
2. --, P-R6; 3. P-KR4, Q-B1; 4. B-K4 and mate via B or R, or R7 or R8.
#1057 (L'Hermet) Key: 1. Q-B7 tempo
#1058 (Kohtz, Kockel, Korn) Key: 1. Q-K1, K-N4; 2. Q-B1 ch., K-R5; 3. Q-R1 ch., K-N5; 4. K-N3, and mate via R4 or Q5 as in #1057.
#1059 (Mann) Key: 1. Q-QR8, K-R3 or R4; 2. Q-KR8 ch., K-N4; 3. Q-R1 and mate via Q5 or R4 as in #1057 and #1058.
1. --, P-B4; 2. Q-Q8 ch., K-R3; 3. Q-R8 ch., K-N4; 4. Q-R4 mate

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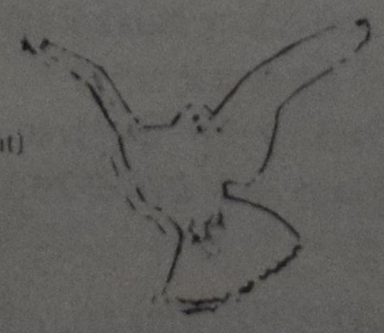

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A Building Committee for Fellowship CRC in Brighton, Ont. will present you with an exciting fundraising drive for our new church. We will mail to you a coloured, 20 x 24 picture of ***De Brede en Smalle Weg,*** a beautiful illustration how we should walk to enter the narrow gate. The cost of the picture is **$25.00** Canadian. Any donation above this will be greatly appreciated. We are trying to get it translated into the English language. Please let us know if you like the Dutch or English. Upon receipt of your order, we will mail it within two weeks.

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Hunters beware!

TORONTO, Ont. (ONR) — The Ontario Ministry of Natural Resources, as part of its normal wildlife assessment program across the province, has discovered higher-than-normal concentrations of the element cadmium in the wildlife food chain in one section of central Ontario.

"As a precautionary measure, until further studies are completed, we advise hunters not to consume the kidneys and liver from moose taken, particularly in the Algonquin area," says Minister Vincent Kerrio.

In high concentrations, cadmium could be toxic to the animal, and could cause kidney damage to anyone who consumes its kidneys, or large amounts of its liver. Cadmium ingested by animals through the food chain becomes increasingly concentrated in the kidneys as the animal ages.

The Ministry of Natural Resources has launched a comprehensive provincewide study to expand its understanding of the significance of the findings.

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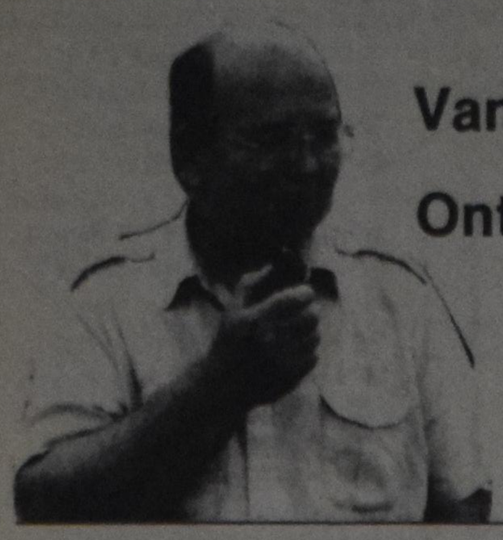
Dutch



Van Halsema's Onthullingen

Herman de Jong

De Avonden .....

Om in het publiek te spreken mensen, nou, dat valt echt niet mee hoor! In het verleden was mijn grootste publiek de leden van de kerkeraad. Maar dan zit je echt onder gewone jongens, die je van haver tot gort kent. En als je dan al eens een flater slaat, is er nog altijd een dominee die je er uit helpt. Komt zo'n dominee dan met een plannetje om moderne vaandels te installeren in de kerk, dan kan hij al vast op jouw stem rekenen.

Margriet zei het al: "Jan, flink gorgelen voor je daar in Canada gaat spreken, zodat je stembanden wat losweken van dat pijpenteer." Dat doe ik dus. Ik maak daar zelf een preparaat voor klaar, inhoudende 'baking soda, pepermunt, een vleugje peper en aardappelen-aftrek-sap. Ik kom dus goed beslagen ten ijs!

Maar in die geweldige grote kerken van jullie moet je ook nog een microfoontje om je nek hebben bengelen, precies vijftien centimeter onder de adamsappel. (Waarom dat een adamsappel genoemd wordt en geen eva-appel, is mij nog niet duidelijk.) Bovendien mag je absoluut niet weglopen van een veel grotere microfoon, die deel uitmaakt van de preekstoel. Ik zie zo graag de dominees wat heen en weer kuieren op de stoel, maar dat gaat bij jullie eenvoudig niet! Alleen dominees die in Holland hun opleiding kregen is dat toevertrouwd. Zij toch preken met luider stem en als ze eens een paar woordjes willen accentueren, rinkelen de ramen. Is het daarom dat er in de Hollandse kerken zoveel glas-in-lood kerkramen zijn? Dan vliegt het hele geval tenminste niet uit zijn sponning.

Enfin, in Hamilton dacht ik dat ik het wel zonder het bengelende geval om mijn nek kon doen. Maar al gedurende de eerste helft van de avond vond ik het vreemd dat de mensen die vlak voor mij zaten, ernstig bleven kijken zelfs als ik eens met iets joligs voor de dag kwam. Nu zijn er natuurlijk graduele verschillen in joligheid. De grapjes die ik verkondig zijn echt geen leukigheidjes waar je in weg zou blijven. Toen kreeg ik het eindelijk door: deze mensen horen mij niet. Hadden ze dat nu maar gezegd! Maar daar was men blijkbaar te beleefd voor. Vroeger ging dat anders. Ik kan me nog als de dag van gisteren een voorval herinneren gedurende een kerkdienst in Sarnia 2. Ik was daar op bezoek bij vrienden. De nog jonge organist hield van opschieten. Hij raasde door de hymns heen, alsof hij een lange preek verwachtte. Tijdens het lied "My God, How Wonderful Thou Art" gaf hij de kerkleden geen kans tussen de regels te ademen. De kerk hapte als ene grote walvis, maar wel iets vlugger. Je hóórde de mensen de pepermunt-geurende kerklucht insnuiven. Tot er een luide stem klonk: "Een beetje langzamer, alsjeblieft!" Ja, dat was toen! Toen durfde men in de kerk en gedurende de gemeente-avonden nog van zich afspreken ...

De laatste avonden ging het een stuk beter. Ik paste behoorlijk op mijn tellen. Deed alle microfoontjes, die ik maar kon vinden in de nabijheid van de kansel, om. En dan nog riep ik herhaaldelijk: I am loud enough? En dan begonnen al die verweerde en lieve en jonge en gerimpelde en gladde gezichten blij te knikken. Jammer dat ik me zelf niet zo goed meer kan horen. Ik begin zelf ook al wat dovig te worden ...

Ik heb het idee, dat velen die naar deze Van Halsema avonden togen, gedacht zullen hebben: als dat maar wat wordt! Als er nu nog een mooi koor bij was. Ter avond ontdekten ze, dat ze zelf de taak van het koor op zich moesten nemen. Ach ... was het nu zo verschillend van een gewone kerkdienst? In de meeste van die diensten is er toch ook maar één man aan het woord? Ik krijg het gevoel dat de meeste aanwezigen de stemmige weemoed en de uitbundige vrolijkheid waardeerden. En echt ... ik kan het niet beter doen! Ik ben reusachtig blij met de zeer goéde Salem Fellowship Fund collektes! Weinig één of twee dollar briefjes, zoals ik die wel in een gewone kerkcollecte zag. In Holland wordt het nu mode een gulden of twee-en-halve gulden niet meer als volwaardige kerk-valuta te beschouwen. Alleen kinderhanden vermaken zich, wisselgeld in de collectezakjes te gooien.

Je maakt trouwens wel wat mee gedurende zo'n avond en daarna. Komt er toch een norse meneer naar me toe die zegt: "Ik heb de helft er van niet verstaan!" Even later komt hij nog eens terug en zegt: "En de andere helft heb ik niet begrepen!" O, wat voelde ik me klein. Dacht ik nog wel, dat het toch wel een leuke avond geweest was. Ik ging bij de koster van de kerk mijn nood klagen. "Wat is dat wel voor een man, die me deze dingen zo ijskoud zegt?" "Ach," zei de koster, "U moet zich maar niets van dat mannetje aantrekken hoor, ... die herhaalt alleen maar wat al de andere luisteraars zeggen."

Een "Pittvondige" opmerking

In Bowmanville speelde ik het orgel, en daar krijg ik toch een kramp in mijn been .... het trok me tot de tenen toe! Echt, als ik thuis geweest was, had ik gegild. Maar dat kun je in een kerk niet doen, vooral als de mensen zich vermaken om de pijnlijke grimas op je gezicht ... ze dachten: dat zal er wel bij horen! Gelukkig trok het nogal gauw weg, en kon ik mijn stramme benen weer gebruiken om het pedaal te bewandelen. U hebt het al wel gemerkt; ik speel er ook nog bij voor de afwisseling. Ik ben altijd maar blij dat het CRC publiek arm is aan organisten .... ze zouden de kerk uitlopen, als ze de menigte foutjes hoorden. Toch doe ik echt wel mijn best hoor ... voordat ik naar Canada kwam voor dit tournee, kreeg ik nog een half jaar les van een zeer bekende Groninger organist, Piet Wiersma. Zijn ouders wonen bij ons in de Zuiderflat, zodoende!

In London kwam er een mevrouwtje naar me toe, "Wilt U toch vooral de hartelijke groeten doen aan agent Mulder in Stad?" Toen heb ik haar toch maar ingelicht .... ze vond het wat vreemd, maar ook wel leuk dat ik niet ..... De auto staat voor de deur om me naar Belleville, de schone stad, te brengen! Tot ziens!

Kinder beloning

(Canadian Scene)

Burgemeester Veenvliet van het Gelderse Neede vindt, dat de vergrijzing in ons land-die zich volgens hem in het bijzonder manifesteert in kleine gemeenten — moet worden tegengegaan door geboorte premies.

De overheid zou 5 duizend gulden moeten betalen voor het eerste kind, zesduizend voor het tweede en 75 honderd gulden voor een derde kind. Nu, zo zei hij, moeten man en vrouw beide werken wegens de hoge loonlasten, zodat er voor kinderen geen tijd is.

Hij wil zijn ideeën in ieder geval aan de raad voorleggen. Hij heeft uitgerekend dat zijn plan het aantal geboorten zal doen stijgen met vijftig procent.

Mogelijkheden voor medisch personeel

(Canadian Scene)

Saudi Arabië zoekt in Nederland 140 artsen plus tandartsen, verpleegkundigen en administratief personeel voor vijf middelgrote nieuwe ziekenhuizen die binnenkort gereed komen. Het bedrijf Saudi Medical Services heeft hierover contact gezocht met de LAD, de landelijke vereniging van artsen in dienst verband, die er een vacaturebank op na houdt waar op dit moment 13 honderd artsen staan ingeschreven.

Saudi Arabië heeft een groot tekort aan autochtone artsen. Slechts vijf procent van het medisch personeel in de ziekenhuizen is Saoudisch. Het tekort wordt nu nog opgevangen door voornamelijk Amerikanen, Britten en Zweden.

Als het project met de Nederlanders slaagt zijn er verdere mogelijkheden voor Nederlands medisch personeel dat moeilijk een baan kan vinden, omdat er in Saudi Arabië in de komende tijd nog tientallen ziekenhuizen zullen worden gebouwd.

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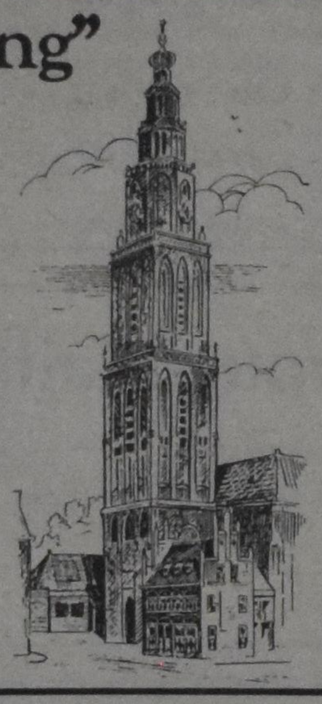

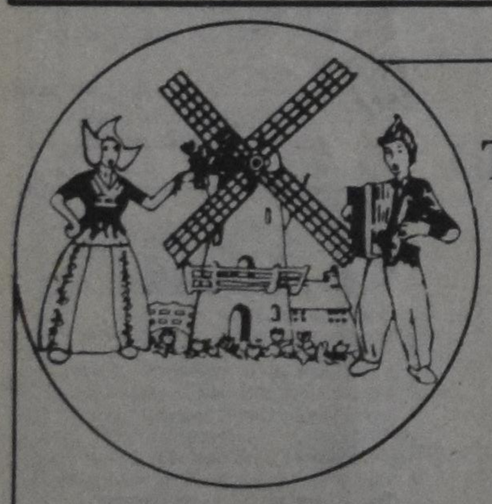

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Als je 't mij vraagt ...

Syrt Wolters

De jaarlijkse fietstocht

Hoe was de B.C. Conference van de ICS? Zoals u weet fiets ik elke dag zo'n 30 km. Maar zo eens per jaar ga ik een fietstocht maken. Om een doel te hebben maak ik mijn jaarlijkse fietstocht naar de ICS conferentie in B.C., die de laatste jaren gehouden wordt op het terrein van een kerkelijk kamp in het Cultus Lake Park, ten zuiden van Chilliwack in de Fraser Valley. De afstand van Victoria naar Cultus Lake Park is 142 km.

Die conferentie begint Vrijdagsavonds voor "Labour Day." Dus ga ik al vroeg in de morgen op de fiets om de 7 uur veerboot te halen, die ongeveer 25 km. van ons huis is. De veerboottocht duurt ruim 1½ uur, dus stap ik op het vasteland om ongeveer kwart voor negen op de fiets. Voor ongeveer 30 km. word ik gedwongen om de "free-way" te gebruiken. Er is geen andere keus, totdat ik highway 99 in Whiterock verlaat en voor zo'n 48 km. een soort landweg volg. Die weg loopt 3 km. ten Noorden, precies paralel met de grens tussen Canada en de Verenigde Staten, door prachtig farmland.

'k Heb die weg nu vier keer gereden en ik ontdek steeds meer byzonderheden. Zo vond ik uit, dat op een bepaald soort grond allerhande bessen gekweekt worden, hectare na hectare, terwijl op een andere grondsoort melkboerderijen gevestigd zijn. Sommigen heel groot. Wat me ook opviel was, dat heel veel brievenbussen aan de weg Nederlandse namen hebben. Doornbos - Wiepstra - Wierenga en anderen. Als je er met een auto voorbij snort, zie je van die dingen niets. Leve de fiets!

Als ik het eind van die 48 km. weg bereikt heb, ben ik ongeveer 7 of 8 km. van mijn einddoel af. Dat is "hemelsbreed." Maar dat loopt pardoes tegen Vedder Mountain aan, en om mijn einddoel te bereiken moet ik 20 km. om fietsen. Dat is "om" de berg. En dat laatste stuk is lang niet vlak, want het kamp ligt zo'n 250 meter boven de spiegel van het Cultus "Meer."

Het allerlaatste stuk is het steilst en is niet "geplaveid." Dat stuk van ongeveer 2 km. moet ik lopen. Terwijl ik mezelf opwaarts zwoegde, troostte ik mij met het vooruitzicht, dat de terugweg in vliegende vaart zou gaan. Maar daarop heb ik mezelf glad verkeken — terugkomend bleek dat het losse grint niet geschikt is om met een race fiets met uiterst nauwe banden van een heuvel naar beneden te fietsen. Terug moest ik dat stuk óók lopen!

Als ik aankom wordt me direct een gelegenheid gegeven om wat te rusten. De bedoeling is goed en wordt gewaardeerd, maar gelukkig ben ik niet bekaf. Na me wat opgefrist te hebben, voel ik me gewoonlijk fit als een hoentje en kan meedoen aan de "sing-song," waarmee de conferentie geopend wordt.

Dit jaar was Rev. D. Pierik, president van de ICS vereniging, de spreker. Thema: de Bergrede en wat deze betekent voor onze tijd.

Rev. Pierik kwijtte zich uitstekend van zijn taak. Hij toonde aan dat de Bergrede het radicale van het koninkrijk God's predikte.

Deze keer had ik een werkend aandeel in de conferentie. In een "workshop" was het mijn taak om "Practische wenken te geven voor een Christelijk getuigenis in Politiek."

Ik heb er wel zin in om u deelgenoot te maken van wat ik presenteerde. Maar dat zal moeten wachten tot de volgende keer. 'k Heb m'n ruimte voor vandaag al versnoept met m'n gerammel over mijn fietstocht.

Tot de volgende keer dan maar.

Syrt Wolters is eigenaar van een kapperszaak in het Empress Hotel in Victoria, B.C.

Hoog percentage CDA burgemeesters

(Canadian Scene)

De burgemeesters in Nederland die een affiliatie hebben met het CDA handhaven hun voorsprong op die van andere politieke partijen.

Uit een peiling van het ministerie van binnenlandse zaken blijkt dat op 1 October van dit jaar 59 procent van de burgemeesters nog van CDA huize was, hoewel dit percentage vorig jaar zelfs nog ruim 60 procent was. En dat terwijl het CDA niet meer de grootste partij is in de Nederlandse politiek.

Vergeleken met het CDA met zijn 59 procent van de burgemeestersposten, komt de PvdA er wat bekaaid af: met ruim 20 procent. De VVD mag, in vergelijking met de PvdA, echter niet klagen met 16 procent van het aantal burgemeestersposten.

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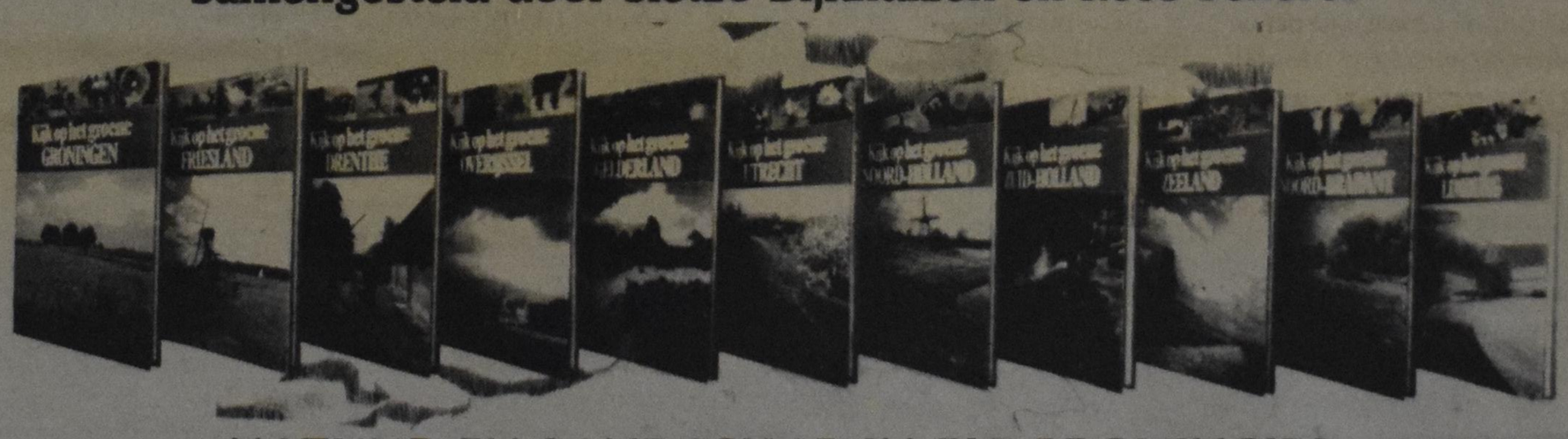

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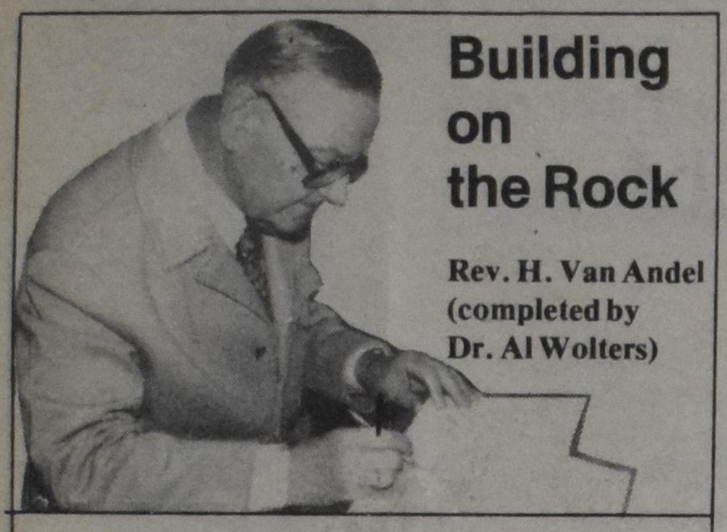

Building on the Rock

Rev. H. Van Andel (completed by Dr. Al Wolters)

How firm a foundation

"Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock." (Matthew 7(24)

When my father-in-law, Rev. Henry Van Andel, passed away on November 12, 1984, he had almost completed this series of meditations on the Sermon on the Mount. Only the last six verses, which form a kind of conclusion or epilogue to the Sermon, remained to be done.

Yet the title of the whole series is itself a kind of commentary on the concluding verses. "Building on the rock" refers to the wise man who built his house upon the rock. If we take all the preceding words which Jesus spoke on the mountain and make them the foundation of our lives, then we will be wise, and the storms of life will not be able to shake our foundation.

How do we build on the rock? By hearing and doing the words of Jesus. "Hearing" means to give heed to, to take seriously, to listen with careful attention. We must cock our ears, like the dog in the familiar record company ad, to hear "the master's voice." Throughout the Bible, such hearing is a picture of convenantal faithfulness. It is a hearing which is completely geared to *doing*, to carrying out what the master tells us. Hearing and doing — in a word: obedience, *gehoorzaamheid* — is the key to building on the rock.

The rock is an image of stability and security. Jesus promises us that if we rely on His words in our daily walk of life, then we will be fundamentally unshakable — whatever happens. Sickness, pain, bereavement, disappointment, loneliness — nothing can take away the firm foundation of our lives. That does not make the storms of our life any less real, but it does give deeper-lying steadiness, a certainty and a well-founded comfort and hope.

After all, it is Jesus Himself who is the foundation of our hope.

Dr. Wolters teaches theology at Redeemer College, Hamilton, Ontario, and is the son-in-law of the late Rev. Van Andel.

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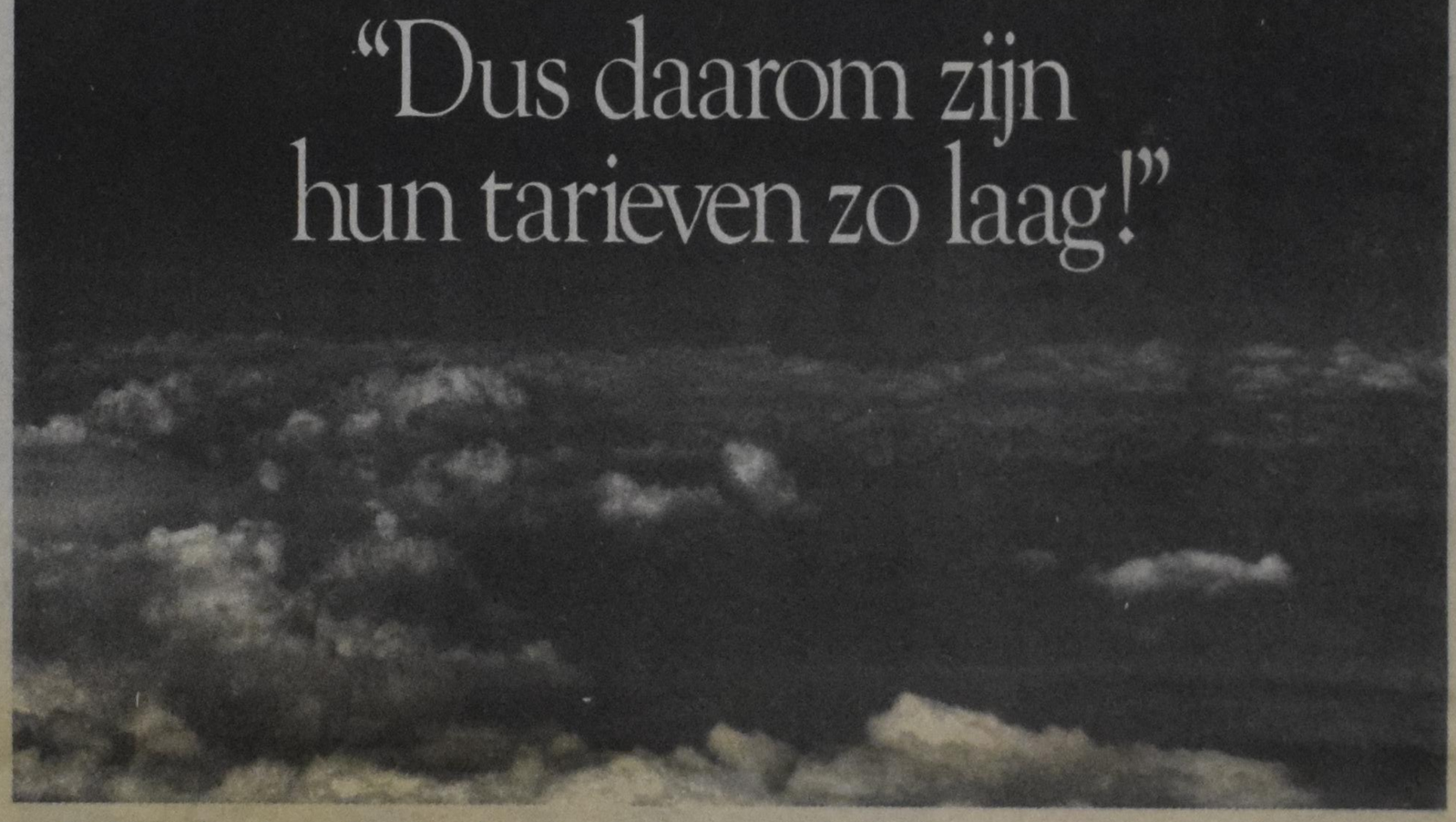

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